

14 Jan

THE
VISION
OF THE
WHEELS

Seen by the Prophet *Ezekiel*;
OPENED and APPLIED:

Partly at the Merchants Lecture in *Broad-street*; and
partly at *Stepney*, on *January 31. 1683.* being the Day of
Solemn Thanksgiving to God for the great Deliverance of
this Kingdom from *POPERY* and *SLAVERY*,

By His then Highness the Most Illustrious

Prince of Orange.

Whom God raised up to be the glorious Instrument thereof.

By *MATTHEW MEAD* Pastor of a Church of
Christ at *Stepney*.

Psalms 77. 18. The voice of thy Thunder was (בול) in the Wheel.
Psalms 107. 43. Who is wise, and will observe these things, they shall
understand the Loving Kindness of the Lord.

LONDON, Printed for *Tho. Parkhurst* at the Bible and Three
Crowns, at the lower End of *Cheapside*. 1689.

3384:81

To the Right Worshipful Sir Humphrey Edwin Knight, Sheriff of the City of London, Sir John Hartop, Erasmus Smith, Lucy Knightly, Samuel Crisp, Daniel Mercer, Esquires, Mr. Isaac Jarin, Mr. John Cook, Mr. Thomas Cook, Mr. Daniel Morse, Mr. Thomas Hartly, Mr. Francis Miller, and to the rest of the Honourable Merchants and Citizens, who are the Promoters of the Merchants-Lecture in Broad-street, London.

S I R S,

What you could discern in these Sermons, to call them forth into so publick an appearance, I know not, unless it be the suitableness of them to the Season. It was the sense I had of the Stupendious Providences of God among us which led me to this Subject, as being so suitable, and

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my course among you, falling out on that very day and hour when the Great Convention of the Messengers of the Nation were to come together, I thought nothing could be more seasonable. The Subject it self is excellent and fit for a Quill plucked from the Wing of one of the living Creatures in this Vision. and therefore the meanness of the management made me very unwilling it should come abroad, till I considered that it would be a less crime to shew my weakness, than to be stubborn and inflexible to so many importunities. Besides, I thought every one would be willing to know how to open the door to a Golden Treasure, though it be but with an Iron Key.

He is in too much haste, who cannot find leisure to turn aside to see so great a sight as this, a Bush not consumed, in which the Flames have been so long kindled. The signal Characters of divine Wisdom, Power and Goodness are so visibly impressed upon this late great Providence, that he that runs may read them. When waters too swift to be tided, and too deep to be foorded, shall divide themselves, and stand on heaps, for whom can we think the great God would be at the expence of such a wonder, but his own Israel, though the mixt multitude may share in it? When walls that were too high to be scaled, and too strong

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to be battered, shall unwall themselves from their foundation, and fall flat, and that before the Trumpets sound, or the people shout, sure the Ark of the Lord must be among that people. When Mountains, which no hand could remove, shall remove themselves, to plain a way to our Mercies, who knoweth not in all these, that the hand of the Lord hath wrought this?

These are preventing Mercies, as little expected as deserved; things which we looked not for. And as no judgments are greater than such as are surprising; so no Mercies sweeter than such as prevent us, and come unawares. When our Enemies promised themselves sure success, how sudden was the judgment which defeated their hope? and when we looked for nothing but to be enslaved and destroyed, how surprising was the Mercy that cured our fears? No Wheels could have brought such a Salvation, had not the Chariot come from between the Mountains of Brass, nor could they have moved so swiftly, had not the Spirit of the living Creature been in them, and he that sits above upon the Throne conducted them.

I may not omit to let you know that you will find some things added here to what you heard; especially

in

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in the Applicatory part, for after I had insisted once upon this Subject among you, there was a day for publick Thanksgiving appointed for the next Week after, and I knew no fitter Theme to insist upon for that day among my own people; and therefore what I then delivered, I have here inserted, that I might gratifie their desires in that, as well as yours in the rest.

*The whole was intended from the first for a Thank-
Offering to God, such as it is, not of the Herd, but of
the Flock; for of him that can't bring a Bullock God
accepts a Lamb. And I was willing to observe the Law
of that Offering to the utmost; in which I find that the
Flesh was to be eaten the same day it was Offered,
or it should not be accepted; the Gospel of which is
to quicken and hasten us to Communion with God, in
our thankful returns for received Mercies; especially
when so signally great as this is. The sense of which
was so particularly impressed upon my mind, that I
knew not how to wait for the day (though I believed
and expected it) of the publick Solemnizing this Sal-
vation. For that I deemed my share in it to be so much
greater than other mens, by how much my Sufferings
have been so. A Deliverance, to him who is redeem-
ed thereby from nine years incessant vexations, by
Suits, by Fines, by illegal House-breakings, by
Plundering*

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Plundering and Spoil, by Imprisonments, by Prosecution for Life, by Wandering in a strange Land, must be far sweeter, than it can be to him who is delivered only from his fears, and sad expectations of what is to come. And if, in the wise Providence of God, the waters of a fuller Cup have been wrung out to Psal. 73. 10 one than to another, it is no wonder though he catcheth more hastily at the Cup of Consolation which is given to wash them down; as he that is forced to take some bitter Potion, readily accepts any thing of a pleasant relish to put the former taste out of his Mouth.

I am glad that by this Occasion I have so fair an opportunity to make my publick acknowledgment of the Obligations you have laid me under; which have been such, and so great, (especially from some of you) as leave no way of requital within my reach, but by making the debt to be Gods; and he is most free to it, having promised to be Surety for his Servant, to all such as receive a Prophet in the name of a Pro- Mat. 10. 41phet, as some of you have done in the worst times.

Such as this is, it is yours; and if you receive it with the same Affections from the Press, as you did appear to do from the Pulpit, I have hope that it may

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may be blessed of God to good purposes, by promoting in you the constant practice of all those important Duties which so great a Salvation calls for; and O that the same Spirit of Life which is in the Wheels, may move effectually in all your Souls, to this end.

So prays

Your Most Faithful Servant
in the Bonds of the Gospel,

Feb. 28.

168 $\frac{1}{2}$.

M. Mead.

E R R A T A.

PAge 13. line 20. read *Hammaschith.* p. 31. l. 12. r. *jeshibennah.*
p. 33. l. 24. for *seven* r. *eleven.* p. 50. l. ult. for *had* r. *did.*

The



The Vision of the Wheels seen by
the Prophet *Ezekiel*, opened and applied.

—*Ezekiel* 10. 13.

*As for the Wheels, it was cryed unto them in my
bearing, O Wheel !*

THE Doctrine of Divine Providence,
though it is never unseasonable,
yet it is never so seasonable as when
there are such loud speaking Instances, not
only of the truth of the Being of it, but al-
so of the Beauty and Glory of it exhibited to
common view.

None of all the Prophets have set out the
Providence of God in his Wisdom, Power,

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Soveraignty and Super-intendency, more than this Prophet *Ezekiel* nor by more Elegant Emblems. Though it must be said of this Prophecy (as was said of *Paul's* Epistles) that there are *δυσωρίστα τινα* some things in them hard to be understood, full of obscurity and difficulty; which made *Jerom* say, there is in this Book a Sea of Scripture, it is so deep; and a Labyrinth of the Mysteries of God, it is so difficult; and therefore as the reading of the beginning of *Genesis*, and the Book of *Canticles*, was forbidden to the Jews (as the same Author says) *ante ætatem Sacerdotalem*, till they were thirty years of Age; so was the beginning and ending of this Prophecy.

*Proem, in 1 lib.
Comment. in
Ezek. Tom. 5.*

There are in it dark Visions, hard to be unfolded; uncertain Chronologies, difficult to be found out; Mystical Parables, hard to be opened; and many Ænigmatical Hieroglyphicks, not easily understood; such as the pourtrayed Tile, *chap. 4.* the removing the household-stuff, *chap. 12.* the useless Vine-branch, *chap. 15.* the two Eagles and a Vine, *chap. 17.* the boiling Pot, *chap. 24.* the dry Bones, *chap. 37.* and the like.

But

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But among all of them, none hath more darknes and difficulty attends it than this of the *Wheels and Cherubims*; you have them mentioned in the first chapter, and again in this. They are two different Visions, as appears from *chap. 1. 3.* compared with *chap. 8. 3.* but much to the same purpose; and therefore I shall have recourse to both, so far as may serve my design; which is to open to you somewhat of this Vision of the Wheels.

Solomon says, *Prov. 25. 11.* *A word spoken upon its Wheels,* (so the Hebrew *וְכֵלָיו*) *is* Gual. opinio. *like Apples of Gold in pictures of Silver*; the meaning is; A word rightly timed, is very grateful and pleasant: so it is explained in *chap. 15. 23.* *A word spoken in due season, how good is it?*

I am now to speak of the Wheels; the Lord make it *a word upon its wheels*; that as it is suitable to the Providence that put me upon it, so it may be sweet to the palate of every one that tastes it.

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In the whole verse you have four parts.

1. The Cryer.
2. The Cry.
3. The Object of the Cry.
4. The Witness of all.

1. The Cryer. Which though not expressed, yet is necessarily to be understood. *It was cryed*; by whom? By him that sat upon the Throne, *verse 1.* that is, the Lord.

2. You have the cry it self. *O wheel!*

3. The Object of the Cry. To whom it was made; it was to the Wheels. *As for the wheels, it was cryed to them.*

4. Here is the Witness in whose presence the Cry was uttered, and that was the Prophet. *It was cryed in my hearing, in my ears. As for the wheels, it was cryed to them in my ears, O wheel.*

Beoxnai.

In speaking of these Wheels, it will be necessary to look into the whole Vision, so far at least as may give light to the thing in hand.

In which Vision you may see an excellent Subordination of causes one to another, and all to the Supream cause, in the carrying on the

the

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the Government in the providential Kingdom of Christ.

1. You have the Supream cause set out by the appearance of a man upon a Throne above the Firmament, *chap. 1. 26. Above the Firmament was the likeness of a Throne, and upon the Throne was the likeness of a man above upon it. The likeness of a man,*] Who is this, but the Lord Christ in the Person of the Mediator?

Quest. But Christ was not as yet come in the Flesh, *Why then is he here represented in the likeness of a man?*

Ans. 1. It was to pre-figure his Incarnation; his Divine Nature being in the fullness of time to assume our Flesh into the Unity of his Person.

2. It was to shew that the Government of the World was put into his hand as Mediator, and that he possessed the Throne of the World not as God only, but according to his humane Nature. The Government of the World was put into the hand of Christ from the time of the Fall; Sin had broken the Axle-tree of the whole Creation, had not

Heb. 1. 3.

Christ

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Christ interposed to uphold it ; therefore it is said, *By him all things consist*, Col. 1. 17. And hence it is that God the Father calls him, *My King*, Psal. 2. 6. He hath set him up to rule, and given him an universal Dominion ; so that he that is above upon the Throne in the likeness of a man rules all.

2. Tho' Christ rules absolutely, yet he doth not rule immediately ; he governs the World by the Agency of the Eternal Spirit. As Christ rules for God ; so the Spirit rules for Christ. He is the great Administrator of the Government throughout the Mediatory Kingdom. He sets all a going, therefore you read in Ezek. 1. 12. *Whither the Spirit was to go, they went* ; and again, v. 20. *Whithersoever the Spirit was to go, they went ; thither was their Spirit to go.*

By the Spirit here, no other can be meant but the Holy Ghost, who is Co-essential, and Co-equal with the Father, and the Son. All the Angels of God are under the command and conduct of the Spirit. What great things have Angels done ? defending, comforting, guarding the people of God ;
destroying

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destroying their Enemies; *An Angel of the* ^{2 Kings 19.}
Lord smote an hundred and eighty five thousand ³⁵
of the Assyrians in one night. If Angels contend against Princes, overturn Kingdoms, it is all done by the conduct of the Spirit, he hath the great hand in all.

And therefore you read in *Zech. 6. 8.* Of black horses that go forth into the North Countrey, that is, for the destruction of Babylon; and the white go forth after them; that is, for the redeeming the people of God out of Babylon, and both one sort and the other are acted therein by the Spirit; he sends them forth, therefore in *v. 8.* they are said to quiet the Spirit in this work. *Behold, these that go toward the North Countrey, have quieted my Spirit in the North Countrey.*

And so it is with the Wheels, they all move as the Spirit of God moves them. What great things did the Judges in Israel of old? Why all was by the Spirit of God. So it is said of *Othniel, The Spirit of the Lord came upon him, and he went out to War, and the Lord delivered his Enemies into his hand,* *Judg. 3. 10.* So it is said, *Judg. 11. 29.*

The

Judges 11.
29.

v. 32.

The Spirit of the Lord came upon Jephthah, and he fought against the Children of Ammon; and the Lord delivered them into his hands. So it is said of Samson, "The Spirit of the Lord moved him," Judg. 13. 25. This is thus distinctly recorded in Scripture, that we may know to whom to ascribe the Successes of great Attempts; not to the Courage and Conduct of Men, but to the Agency of the Spirit of God. Princes, Armies, Navies, are all nothing without the Spirit of God Act them.

Psalm. 76. 5.

If God dispirits, The men of might can't find their hands. The sound of a shaken leaf shall chase them, Levit. 26. 36. And if God Spirits men, One shall chase a thousand, and two put ten thousand to flight, Deut. 32. 30. So that it is not by might, nor by power, but by the Spirit of the Lord, Zech. 4. 6.

The Wheels go which way soever the Spirit goes. If you see the Wheel go over Kingdoms, and break down Thrones and Scepters, marvel not at the matter, for the Spirit of God is in the Wheels; and that is the second thing.

3. Here

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3. Here is another Subordination of causes ; and that is the living Creatures. In *chap. 1. 5.* you read of four living Creatures, every one of which had four Faces, *verse 6.* He doth not say, who, or what these living Creatures are in that Vision ; but in this tenth *Chapter* he doth. He tells you they are the Angels, *verse 20.* *The living Creatures that I saw, under the God of Israel, ----- I knew that they were the Cherubims ; every one had four faces apiece, verse 21.* The former Vision was at *Chebar*, this was in the Temple. God discovers himself more in the Temple than at *Chebar* ; Visions in *Babylon* are not so clear as Visions in *Sion*. In his Temple every one speaks of his Glory, *Psal. 29. 9.*

And if you look into *chap. 1. 10.* there is a description of their Faces. *As for the likeness of their faces, they four had the face of a Man, and the face of a Lion, and the face of an Ox, and the face of an Eagle.* The very same Faces with the four Beasts mentioned, *Rev. 4. 7.* And why are these four Faces ascribed to each Angel ? but that by looking

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ing

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ing in their Faces we might see how they were fitted for their Services. These four Faces shew forth four excellent, and suitable indowments.

Wisdom and Prudence, Typed out by the *face of a Man.*

Courage and Boldness, by the *face of a Lion.*

Diligence and Industry, by the *face of an Ox.*

Expedition and Dispatch, by the *face of an Eagle.*

These were the likeness of the four Faces of each Cherubim, all which is to instruct us in the prudent care, and wise fore-cast by which the Providence of God doth dispose of all these lower events that come to pass in the World.

The Angels are the great Ministers of Christ in the Government of the World called four here (*chap. 1. 5.*) *four living Creatures*; not because Christ uses that number, and no more, but the number relates to the Object, *viz.* the World, which is constantly divided into four parts, *East, West, North,*
and

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II

and South; and these are called the *four quarters of the Earth*, Rev. 20. 8. And the *four quarters of Heaven*, Jer. 49. 36.

As there are four parts of the World; so the Angels are said to be four, to shew that they have a care of the whole Earth. So Rev. 7. 1. *I saw four Angels standing on the four corners of the Earth, holding the four winds of the Earth.*

But otherwise God doth not use only four Angels in the conducting the Affairs of the World, but many, yea multitudes. 2 King. 6. 17. *The Mountain was full of Horses, and Chariots of Fire.* This was nothing else but a Guard of Angels. So ye read of a *multitude of the heavenly Host*, Luke 2. 13. Nay all the Angels in Heaven do Minister in the Government of the World under Christ. Heb. 2. 14. *Are they not all ministering Spirits, sent forth to minister?*

Christ hath his Angels in all quarters; as the Devil and his Angels compass the whole World for evil, so Christ hath his Angels who compass it for good.

They are in every Corner and Company;
C 2 especially

especially in every Church and Assembly. The inward part of the Temple was to be adorned with Cherubims, to note the special attendance of the Angels in the Assemblies of the Saints. It is one great argument for a holy behaviour, and a decency of dressing in our Meetings for Worship. You are in the presence of the holy Angels. So the Apostle uses it, 1 Cor. 11. 10. *For this cause ought the woman to have power on her head, because of the Angels. Power on her head* that is, a covering (as in verse 5.) which the woman is to wear as a sign she is under the power of her Husband.

The Angels of God influence all the great Affairs of the World, and it is with a peculiar respect to the Church of God. If Satan and fallen Angels have a power to influence the Affairs of the World for evil, then surely good Angels have as much power as they to influence them for good, otherwise Devils should gain by their fall, more than ever they had by their standing. The Scripture tells us what great Services the Angels are employed in between Christ and his People.

For

For this is the meaning of *Jacob's Ladder*, Gen. 28. 12.
 and the Angels ascending and descending
 upon it; and so it is expounded by our
 Lord himself, *John 1. 51. Hereafter ye shall*
see Heaven opened, and the Angels of God as-
cending and descending upon the Son of Man.
 Angels inform us of the will and mind of
 God, (and are Intelligences in this sense.)
 Who revealed to *Abraham* and *Lot* the design Gen. 18. 20.
 of God upon *Sodom*? who taught *Elijah* Gen. 19. 13.
 what to say to the King of *Samaria* his Mes- 2 King. 1. 3.
 sengers? who was it that gave *Daniel* skill Dan. 9. 22.
 and understanding in the Vision of the Times?
 The Angels are sent to testify the things of
 Christ to the Churches, *Rev. 22. 16.* Again,
 they are the Ministers of Gods judgments
 upon the wicked. Who smote the *Sodo-* Gen. 19. 11.
mites with blindness at *Lot's* door? who slew
 all the First-born in *Egypt*? It was an Angel
 of God, who is therefore called *Hammascle-* חמסכל
bith (*Exod. 12. 23.*) the Destroyer. The
Psalmist with respect to this Judgment of
 God, says, *Psal. 78. 49. He sent evil Angels*
among them; not Angels evil by Nature, but
 Messengers of evil: And so the Hebrew
 Ma-

מלכ

רע

Malachei ragnim may be read ; and so some of your Margents have it, *Angels of evil*

Who did that mighty Execution upon the Assyrian Host ? an hundred and eighty five thousand in one night. (That is more than over running a Nation in a Month.) *The Angel of the Lord went forth and smote them.* And therefore when *David* would have judgment done effectually upon his Enemies, he prays for Angels to do it, *Psal. 35. 5, 6. Let the Angel of the Lord chase them, and let the Angel of the Lord persecute them.* Again, they intermeddle with the Governments of the World, and the Affairs of Kingdoms, *Dan. 10. 10. Knowest thou wherefore I am come unto thee ? and now will I return to fight with the Prince of Persia ; and when I am gone forth, lo, the Prince of Gracia shall come.* Who is this that speaks to *Daniel* ? it is the Angel *Gabriel* ? the meaning of the place is this, *Cambyses* the *Persian King* did by his cruel Edicts vex the Jews, and laboured to oppress them worse than his Predecessors had done. Now this Angel opposed him, and kept the Edicts from Execution ; and this he calls fighting

ing against him. *And when I am gone, lo, the Prince of Græcia shall come.* That is, I will go into Greece, I will stir up *Alexander*, and he shall over-run the Kingdom; and he did so; with an Army of thirty thousand men he Invades their Land, and Conquers all the *Persian* Army that was ten times as many, and ten to that, and drove the King out of his Kingdom, and this was done by the Ministry of the Angel *Gabriel*.

Darius his
Army was
600000.

Great is the power and influence of Angels in the Governments of the World; therefore the Wheels are said to follow the motions of the Cherubims, *Ezek. 10. 16.* And no wonder the power of Angels is so great, and their influence so full of virtue and success, when the Spirit of Christ acts them in all, *chap. 1. 20. Whithersoever the Spirit was to go, they went, thither was their Spirit to go.* The Angels, in all their Ministrations in the Affairs of the World, are acted by the Spirit; that is the third.

4. Here is a further Subordination; and that is, of the Affairs of the World to the Angels. Christ, who rules all, sends his Spirit,
the

the Spirit acts the Angels, the Angels rule the World, and therefore you have in the next place a Vision of Wheels. By these Wheels the World is resembled, and all the Affairs of it. All Kingdoms and Nations, all Countries and Cities, all Places and People, all Actions and Affairs are intended and represented by these VVheels; now these VVheels are wholly under the conduct and guidance of the living Creatures; they acted the VVheels, therefore it is said, *chap. 1. 19. When the living Creatures went, the wheels went by them; and when the living Creatures were lift up from the Earth, the wheels were lifted up. And verse 2. When those went, these went; and when those stood, these stood.* Now they which are called here the living Creatures, are in *chap. 10. 16.* called the Cherubims. *When the Cherubims went, the wheels went by them; when they stood, these stood; and when they were lifted up, these lifted up themselves also;* and the reason of all is in the next words, *for the Spirit of the living Creature is in them, i. e. in the VVheels,* as it is twice mentioned, *chap. 1. 20, 21.* So that here you have
a short

a short view of the whole Subordination of causes one to another, and of all to the Supream cause, in ordering all the Affairs of this lower VWorld. God the Father puts the Government of all into the hand of Christ. Christ substitutes the Spirit to be his *Prorex*, and sends him into the VWorld to manage all things. The Spirit acts the Angels, and they all Minister to him. The Angels act the VVheels, and they all are governed by them.

I must crave leave (the nature of the thing requiring it) to open this part of the Vision a little more distinctly concerning the VVheels ; and that but in two things.

1. As to the nature of them.

2. As to what is ascribed to them. And by that time these are opened, we shall have cause to take up the words of the Text, and cry as it is cryed there, *O wheel!*

1. As for the nature of these VVheels, they are Visional, and presented by way of Emblem. The Prophet tells you, *chap. 1. 1. The Heavens were opened, and I saw Visions of God.* These VVheels were a part of those Visions, and therefore not material VVheels, but yet as really represented to the Eye of the Prophet in Simili-

tude, and as strongly impressed upon his mind in the image of them, as if they had been material. Now these Wheels being Visional Wheels, therefore that which we are to look at is, what is represented, and to be understood by them. And the representation is easily known by considering the nature of the thing in Vision. *viz. Wheels.*

I will not trouble you with the variety of the conjectures of others about them. By the Wheels we are to understand this visible VWorld, because of the turnings and changes of all things in it. It is usual with the Spirit of God to resemble the World to things that are in their nature most mutable. Sometimes it is resembled to the *Moon*, which is never found long in the same figure ; sometimes increasing, sometimes full, then decreasing, and then increasing again ; such is this World, and therefore fitly resembled to the Moon ; as in *Rev. 12. 1. I saw a woman clothed with the Sun, and the Moon under her feet.* By the Woman here is meant the True Church of Christ, fitly stiled a Woman, which is the weaker Sex ; to shew the weak and low condition of the Church in her present State. A Woman, because she is the Spouse of Christ. A Woman, in opposition to the Apostate Church of *Rome*, called the great Whore, and Mother of Harlots.

Rev. 17. 1.
5.

This.

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This Woman is described by two Characters.

1. She is said to be *clothed with the Sun*, that is, Jesus Christ, who is called the *Sun of righteousness*. Mal. 4. 2. Believers (of whom the Church consists) are said to *have put on Christ*. She is found in Christ, and Gal. 3. 27. is covered with the Robe of his righteousness, and so is clothed with the Sun.

2. She is said to *have the Moon under her feet*, because where the power of Grace takes effectual hold of the Heart, it works up the affections to Heavenly and Eternal Objects, and by this means all the things of this World (the *τα ἐν τῷ κόσμῳ*) Col. 3. 2. are dis-esteemed and set light by, and this is *having the Moon under her feet*.

Sometimes the World is resembled to the Sea ; Dan. 7. 2. I saw in my Vision by night, and behold the four winds of Heaven strove upon the great Sea. The Sea here is to be taken Allegorically, for the inhabited World ; for as the Sea is made up of a collection of Waters, so is the World of a multitude of People and Nations ; and so the Holy Ghost interprets it. In Rev. 13. 1. John says he saw a Beast rise up out of the Sea. Now says the Holy Ghost, Rev. 17. 15. The Waters which thou sawest, ----- are Peoples, and Multitudes, and Nations, and Tongues ; and thus this *Jamna rabba*, this great Sea מַיִם רַבִּים
D 2 here

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here is to be understood. The World is this Sea, so called from the unstableness of it, ever unquiet and full of commotions ; in a perpetual Flux, it is always ebbing and flowing ; there is an unquiet principle in its self, never at a stay, therefore compared to the Sea. Here in the Text it is resembled by Wheels, and very fitly ; for,

1. The Wheel is a thing fitted for motion, it is *instrumentum volubile*. From its figure it is apt to turn and move any way ; that Spoke that is now lowermost, is anon highest, and that which is got to the top, soon comes to the bottom again ; just such is the condition of this World, it runs continually upon Wheels ; here is no such matter as a fixed, permanent state of things. Ask the Spheres above, and they'll tell you the same, and the Planets, and they will instruct you ; they wheel about day by day. If the Sun comes forth in the Morning like a Giant to run his race, yet he goes to Bed again at night. If the Moon be new at present, in a few days she grows old, and ever changing. But what need we go to the Heavens to learn this, when there is nothing below but shews it ? The Earth, if it doth not run round it self, (which some affirm) yet every thing upon the Stage of it doth. What are the Kingdoms and Empires of the World,

but

Greenhil on
Ezek. 1. 16.
Carter on
Ezek. 10.
18.

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but so many Wheels turning up and down? Those four great Monarchies, the *Babylonian*, the *Persian*, the *Grecian*, and the *Roman*, where are they? What is become of them? how did they wheel from one to another, and at last wheeled out of being. So it is with Cities, what is become of *Sodom*, and the Cities of the Plain? Nay, what is become of *Jerusalem*? She that was once the beauty of the whole Earth, and yet now laid waste, and not one Stone left upon another. How many of you have seen this City in its beauty, and in its ashes all in less than one Week, I pray God you may never see such another sight; but I will tell you this, whoever are run away, the burners of your City are behind still, so long as your Lusts remain unpented of, and unmortified. Nay the Church, which hath a firmer Foundation than Heaven and Earth; yet she is a Wheel too: *Volvitur, revolvitur*, wheeled to and again; hurried here and there, never long in any condition; sometimes prosperous, sometimes persecuted; *God hath set the one against the other.* EccI. 7. 14. Now she enjoys rest and peace; anon, *O thou afflicted, and tost with tempest!* Isa. 54. 11. One while she is in *Egypt*, another while in the *Wilderness*; sometimes in *Canaan*, and sometimes in *Babylon*. Thus it was with the old Church; and the

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the Lot of the Church under the Gospel is the same. Under the Ten bloody Persecutions she had no rest; under *Constantine* she enjoyed *Halcyon* days, but they were but few. *At the opening of the seventh Seal there was silence in Heaven, (i. e. peace in the Church)*

Rev. 8. 1. but it was but *about the space of half an hour*; and then the *Arrian* Heresie brake out, and all her peace was buried in that Grave. Then arises the *Beast*

Rev. 13. 1. *With seven Heads, and ten Horns, and power was given*
 v. 5. *him to continue forty two months, all which time it was given him to make war with the Saints, I, and to over-*
 v. 7. *come them too.* So that all that time the Church is

Rev. 12. 6. in the *Wildeiness*, and the *Witnesses* *Prophesie* in

Rev. 11. 3. *Sackcloth*; nor is there an end of their *Sufferings*

v. 7. but after this they are killed; and lye dead three

v. 9. days and an half, and then the *Spirit of Life* enters,

v. 11. and they rise again. This Ark must be tost up-

on the waters, without any hope of finding a safe harbour till *Christ* comes, and the *Kingdoms* of

this *World* become the *Kingdoms* of our Lord,

Rev. 11. 15. and of his *Christ*. It is the same with particular

Persons and *Families*; how doth the *Wheel* turn

there? *Solomon* tells you, *one Generation passes away,*

and another comes, but he tells you of none that stays.

And speaking of time, he tells you, *There is a time*

Eccl. 3. 2. *to be born, and a time to die*; he tells you of no time

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to live, as if that were not worth the naming. Mans exit is so near to his entrance, that what comes between is inconsiderable. *His flesh as a shadow, and Job 14 2. continues not.* His Birth is a change, his Death is a change, and so is his whole Life; there are changes in his Health, well to day, sick to morrow. Changes in his Heighth and Honour; now on the top of the Wheel, anon at the bottom. You have an instance of this in *Haman*; how high is he advanced? to be the second Man at Court, as if he were Lord Chancellor, and anon carried from the Court to the Gibbet. How high was *Alonibezek* when he had Seventy Kings eating scraps like Dogs under his Table? but the Wheel turns, and he is in the like condition; for says he, *As I have done, so Judg. 1. 7. 7. God hath requited me.* It is so with Estates; what an instance have we in *Job*? rich beyond reckoning to day, and to morrow poor to a Proverb. Famous is the Story of *Belisarius*, that great General, who after great Victories, and extraordinary Services for his Country, had at last his Eyes put out, all his Estate taken away, and he forced to beg his Bread at the Gates of Rome, with, *Da obulum Belisario, quem extulit virtus, cacavit invidia*; Give one half-penny to *Belisarius*, whom his own Virtue once advanced, and others Envy hath now blinded. O how

how mutable and unstable is this World ! why then should the strong man glory in his strength, which the next Disease may dry up like a potsherd ? *Psal. 22. 15.* And why should the rich man glory in his riches, which take themselves wings, and flee away as an Eagle towards Heaven ? And why should the great ones of the Earth glory in their Honour ? when as man in honour abides not, he is like the Beasts that perish, *Psal. 49. 12.*

2. VVheels make a great noise, their motion is obstreperous ; so the Prophet describes them, *Nah.*

Joel 2. 3.
2 King. 7. 6.

3. 2. *The noise of the rattling of the wheels, and of the jumping Chariots.* So it is in the motions and commotions of the World, they are not without great noise. Great Wars make a great noise ; therefore you read of the noise of the Trumpet, and the noise of War, *Exod. 32. 17.* Every Battel of the Warriour is with confused noise, *Isa. 9. 5.* Great sorrows and great rejoicings make a great noise. In *Ezra 3. 13.* you read of the noise of joy, and the noise of weeping. Great changes in Government make a great noise. *Jer. 49. 21.* The Earth is moved at the noise of their fall. When God is about to pull down his Enemies, and redeem his People, it is with great noise. *Ezek. 37. 7.* As I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone.

borne. So in *Rev. 6. 1, 2.* when the first Seal was opened, and Christ rides upon his red Horse, Conquering, and to Conquer, it is said, There was a noise as of thunder; and when the Lord Christ shall Judge the great VVhore, and avenge the Blood of his Saints, and bring in the new Heavens and the new Earth, it will make a great noise; a great noise ^{2 Pet. 3. 10.} of mourning among her Abettors. The Kings of the Earth who committed Fornication with her, and the Merchants of the Earth (the Ecclesiastical Traders with Rome for Pardons, Indulgences, Dispensations, &c.) they shall bewail her, and lament for her, saying, Alas, alas, that great City Babylon, *Rev. 18. 9, 10, 11.* And the noise of joy shall be as great on the other side; therefore it is said, *Rev. 19. 1.* I heard a great voice of much people in Heaven, saying, Allelujah, Salvation and Glory, and Honour, and Power to the Lord our God, for true and righteous are his Judgments, for he hath Judged the great Whore. And *v. 6.* I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Allelujah, for the Lord God Omnipotent Reigns. Let us be glad, and rejoice, and give honour to him, for the Marriage of the Lamb is come. Here is the noise of the VVheels.

3. The VVheel is an Instrument of great varie-

*Grumbil on
Ezek. 1. 15.
p. 133.*

ty of services ; it is many ways useful. The Chariot is drawn upon wheels ; great burdens are carried upon the wheel ; the Earth is plowed by the use of the wheel ; the Corn of old was threshed and ground by the help of the wheels. Justice is executed by the service of the wheel. So says the wise man, *Prov. 20. 26. A wise King scatters the wicked, and brings the wheel over them :* it notes the punishing of evil doers.

Now from these things it will not be difficult for you to apprehend what is meant by the wheels in this Vision ; viz. all created Beings in this lower world ; and all instruments which God makes use of in the government of it ; all the Elements, Fire, Water, Earth, and Air ; they are so many wheels. but we are to understand them chiefly of Rational Agents ; Kings and Princes, Magistrates and Ministers, Armies and Navies, Rich and Poor, Learned and Unlearned: Whoever God makes use of to serve the designs of his wise and holy Providence, is a wheel intended in the Text. Thus much for the nature of the wheels, which is the first thing to be opened.

2. As to what is ascribed to them ; this will need opening as much as the former. Now concerning these Wheels there are several things ascribed

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scribed to them that are of very great moment. As,

1. It is said the *Wheels* are full of *Eyes*, chap. 10. 12. *The wheels were full of Eyes round about.* This implieth,

1. The Omniscience of Christ, and his exact notice of all matters in the *World*; though many things may be hid from us, yet there is nothing hid from him. *Men may dig deep to hide their counsels from the Lord, and say, Who seeth us?* but there is no *darkness, nor shadow of death where the workers of iniquity may hide themselves; for his Eyes are upon the ways of man, and he sees all his goings.* If we could suppose any thing done by man, that is unknown to God, why then, in that particular thing the knowledge of man would be superior to God; he would know something more than God knows, which is impossible; for *the Eyes of the Lord are in every place, beholding the evil and the good,* Prov. 15. 3. There is not the closest corner, nor the darkest deep; not the most covered contrivances, nor the most hidden project, nor the most secret wickedness, but it is open to the Eye of God; for *all things are naked and open to the Eyes of him, with whom we have to do.* There are *arcana imperii*, secrets of Government, secrets of State, secrets of the Heart, secret contrivances, secret aims and intentions; but none of them are

Isa. 29. 15.

Job 34. 21, 22.

2 Chron. 16. 9.

Heb. 4. 13.

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secrets to God. As nothing can be hard to an Omnipotent Arm, so nothing can be hid from an Omniscient Eye. God cannot but know all the Essences, Qualities, Inclinations and Activities of the Creature, since all those several Principles and Qualities were wrought in them by him. *Known*

Acts 15. 18. *unto God are all his works from the beginning of the world.*
Thus the VVheels are full of Eyes.

2. This sets out the care of Christ; the things of the VVorld are not carryed on *cæco impetu*, by a blind force; all Events are wisely disposed of by the governing care of Providence, which hath a special influence in the managing of all. Things may seem to us to run upon VVheels, (as men speak) to go at random, or to fall out by chance, but there is no such thing as chance to that God that fore-sees, and orders all Events. If things were done by chance, there could be no predictions of future Events, which the Scriptures infallibly fore-tell, and many of which we have seen fulfilled accordingly. All things are carried on by

Eph. 1. 11. Counsel. *He worketh all things according to the counsel of his own will.* Those motions and commotions in the VVorld that to us seem most irregular and confused, are all ordered by God. VVhen the rich are made poor, and the honourable brought
into

into contempt; when Servants ride on Horseback, and Princes go on foot; when one is pulled down, and another set up: All things are directed by an infinite wisdom, *the wheels are full of Eyes round about.*

2. These VVheels are said to go upon their four sides, v. 11. of this 10. chap. I told you before that the four Wheels answer to the four parts of the World, *Ezek. 1. 17.* and when it is said they went on the four sides, the meaning is, that look what quarter of the VVorld was appointed to them, thither they went, and there they moved. And then it shews their motion was constant and settled, answering to the immutable purpose of him with whom there is no shadow of change. God is not as man, who is *Jam. 1. 17.* fickle and inconstant, and doth not know his own mind; turning from one side to another; now for this, anon for that; to day for pulling down, what yesterday he set up; such mutable things we are, actions change, affections change, and principles change too, but it is not so with God, there is no altering the course of Providence; no art, no power, no policy, can turn him out of the way, his Providence is settled in its motion. The VVheels go upon their four sides. And therefore to confirm this, it is said,

3. There

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3. There is no going back ; so in *verse 11.*
They turned not as they went, but to the place whither the
head looked they followed it, they turned not as they went.
 The Expression is doubled (like Pharaoh's Dream)
 for the greater confirmation of the truth, that we
 may be sure there are no retrograde motions in the
 course of Providence. How can there, seeing the
wheels are full of Eyes round about ? He to whom all
 future Events are in present view, can see no cause
 to repent. VVe say (*in decretis sapientum nulla li-*
tura) there are no rasures in a wise mans purposes,
 because they are the results of wisdom and fore-
 thought. There can be no blots in the Copy of
 Providence, because it is written by the straight line
 of his unerring Counsel. Men may say this and
 that, and then eat their words ; write, and blot
 out again ; do, and repent of doing before it is
 done ; undertake a march, and end it in a shame-
 ful retreat ; thus with man back again is the better
 way. His purposes are not established, but the
 purposes of God are ; therefore you read of the
four Chariots (the same to which these VVheels
 belong) *coming out from between the Mountains of Brass,*
Zech. 6. 1. To shew that all the Occurrences of
 Providence, are the Result of his immutable De-
 crees. And therefore when the VVheels go, there
 can

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can be no returning, *God is not as man, that he should repent.* If Pharaoh will vex the people of God, and will be so fool-hardy as to follow them into the Sea, let him never look to return again, till the Sea gives up her dead. The *Wheels* returned not when they went to fulfil the will of God. There is no yea and nay with God; as his *Promises* are all yea and Amen in Christ, so are his *Providences*. If God go forth against a Person, or against a Nation, or People, none can stand in his way to turn him back; *Isa. 43. 13. I will work, and who shall let it?* the Hebrew is, *Umi jeshibēnah, Who shall turn it back?* ומי ישׁיבנה? If God will pull down, who can support? If God will take away, (be it Honours, or Crowns, or Kingdoms, or Life it self) who can hinder him? If he will take away the Candlesticks, and Unchurch a people, who can turn him back? Can power? No; let the Instruments God uses be never so weak, yet no strength can resist them. *Wounded men shall rise up, and take the City. He chooses the weak things of the world, to confound the things that are mighty.* Jer. 37. 10. I Cor. 1. 27. Can policy turn him back? No; Take counsel together, and it shall come to nought, *Isa. 8. 10.* The Syrian and Ephraim, may conspire against Judah, and resolve to set up the Son of Tabeal over them, but it shall not stand. As no Counsel against

gainst us shall stand, if God be for us; so no Counsel for us can prosper if God be against us. Can Prayer turn him back? No; though this is of mighty power with God; it hath done, and can do great things; yet when God hath purposed, and is in the execution of his purposes, when he is resolved to take away, be it Prince or People, be it the peace of a Nation, or a Church, Prayer it self can't hinder him. That is an awakening word in *Jer. 14. 1. Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them*

Jer. 14. 1, 2. out of my sight. Such as are for death to death, and such as are for the Sword to the Sword, and such as are for Captivity to Captivity. Therefore as Solomon says, Consider the work of God; for who can make that straight, which he hath made crooked? Who can correct Gods works?

Ecc. 7. 13. Who can alter his measures? Who can save, if he will destroy? Therefore how vain is it for men to disquiet and fret themselves with the turns of times, and the changes that are in the World; it is not only sinful, but fruitless; for the wise God manages all things. If they be good, he effects them; if they be bad, he permits them; but whether they are good or bad, he orders and over-rules them, so that the Wheels go right on; They turned not as they went.

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4. The VVheels are said to be lifted up from the Earth, and to be high and dreadful, chap. 1. 18, 19. This is to teach us, that Gods VVisdom is infinite and unsearchable, and his Providences full of Mystery. Sometimes they move in an ordinary way, then the VVheels move upon the Earth. Sometimes God goes out of the usual Road, and acts in extraordinary ways, and in unaccountable methods that Reason can't reach, nor the short Line of humane VVisdom fathom; then the VVheels are said to be high, and lifted up from the Earth. Who can trace God in his motions, whose ways are far above out of our sight? *Clouds and darkness are round about him.* As Christ is said to come in the Clouds at his appearance at last, so he doth in his Providences at present. *The Clouds are the dust of his feet,* Nah. 1. 3. and this dust many times flies in our Eyes, and then we discern him least, when yet he is nearest. How little could Joseph see what God was doing when he was in the Pit at Dothan, less in the Dungeon in Egypt, when he is laid in Chains for a reward of his Chastity? He little thought this was a likely way, and yet it was, to fulfil his Dream, in bringing the Sun and Moon, and seven Stars to make obeisance to him. Little did Jonah think, when he ran away from God, that the Bell

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the Whale should put him in his right way again. O how high are the Wheels above the Earth ! nay sometimes they are so high that they are dreadful, v. 18. They were so to *jeremy*, chap. 12. 1. *Wherefore doth the way of the wicked prosper ? wherefore are all they happy that deal very treacherously ?* They were so to *Job*, chap. 19. 7. *Behold I cry out of wrong, but am not heard ; I cry aloud, but there is no judgment. He hath kindled his wrath against me, and he counts me as one of his Enemies,* v. 11. They were so to *Heman*, *Psal.* 88. 14, 15. *Lord, why dost thou cast off my Soul ? why dost thou hide thy face from me ? I am afflicted, and ready to die from my youth up ; while I suffer thy terrors I am distracted.* The Wheels were so high that they were dreadful, they could not take the height of them with all their skill and reasonings. When God shall give *Esau Mount Seir* to possess it, but send *Jacob and his Children down into Egypt*. When you see the Crown upon the Head of *Babylon*, and at the same time the *Myrtle-trees in the bottom*. When the Church is in trouble, and all the Earth sits still, and is at rest. When you see Christian Kingdoms broken with Wars and Tumults, and Heathen Nations in peace and quiet. When you see the Lord making the Mountains to tremble, cutting off the Spirit of Princes, pulling up Kingdoms by the

Roots.

Josh. 24. 4.

Zech. 1. 8.

v. 11.

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Roots, sure then the height of the Wheels must needs make them dreadful. O how dark are the Dispensations of God, or how dark are we in the Mystery of them! If Solomon knew not the way of an Eagle in the Air, nor of a Serpent upon a Rock, nor of a Ship in the Sea, nor of a Man with a Maid, how can we know the motions of the Wheels, when they are so high, and lifted up from the Earth? His Providences are ever righteous, but sometimes very mysterious. His ways are always right, but often above our reason. Very Just, but very Secret. For we know but in part. In Isa. 6. 1. we read of the Lord sitting upon a Throne, and it is said, he was high and lifted up, and his Train filled the Temple. Here is nothing in sight but his Train or Skirts, the lowest part of the Covering, nothing of the upper Ornaments; and what doth this import, but that our views of God are after a poor, low and imperfect manner, in comparison of what he is? Prov. 30. 19. 1 Cor. 13. 9.

5. There is a Wheel in the midst of a Wheel, chap. 1. 16. and v. 10. of this chap. Their appearance, and their work was as it were a wheel in the middle of a wheel. This implies a transverse motion, like the Circles in a Globe, that cut and cross each other. It is to shew us how cross and contrary the motions of Providence are to our apprehensions

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and designs. He brings about his purposes by contrary means. We set the Wheel a going to bring about such a design, and the Wheel in the midst of the Wheel that brings about another.

Haman lays a Plot against the *Jews*, to cut off all the people of God in one day; and the King himself was in the Plot too; Letters were written, the thing agreed on, the day fixed, the Letters Sealed with the Kings Seal, Posts hasten'd into all the Provinces; and what were the Instructions given? (see *Esther* 3. 13.) To kill and destroy all the *Jews*, both young and old, little Children and Women, in one day, even the thirteenth day of the twelfth month, and to take the spoil of them for a prey. But do but read, chap. 9. 1. Now in the twelfth month, on the thirteenth day of the same, when the Kings commandment drew near to be put in Execution. The Wheel seems to run very smoothly; but mark the next words, it was turned to the contrary; and in the day that the Enemy thought to have power over the *Jews*, that the *Jews* had power over them that hated them. Here's a Wheel in the midst of a Wheel. So it was with

Esth. 5. 14. *Haman* himself; he prepares a Gallows Fifty Cubits high for *Mordecai*, and the same hour that *Ha-*

chap. 6. 4. *man* comes to Court to have a Warrant Signed for his Execution, *Mordecai* is advanced into the Kings

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Favour in the place of *Haman*, and *Haman* is sent to the Gallows instead of *Mordecai*. How industrious is *Saul* to settle the Succession to the Crown upon his own Son, and that very means doth God make use of to settle it upon *David*, 1 Chron.

12. 23. *These were the number of the bands that were ready armed for the War, and they came to David to Hebron, to turn the Kingdom of Saul to him, according to the word of the Lord. So it was with Adonijah, 1 King.*

2. 13. *Thou knowest that the Kingdom was mine, and that all Israel set their faces on me, that I should reign; howbeit the Kingdom is turned about, and is become my Brothers, (it was the Wheel within the Wheel that turned it, so say the next words,) for it was from the Lord. Who can understand the intricacies of Providence? He doth great things past finding out, Job 9. 10. Man cannot find out the work of God from the beginning to the end, Eccles. 3. 11. Gods matters are many times very obscure. There are treasures of wisdom, Col. 2. 3. and they are called so, not only for their preciousness, but for their privateness too; secrets of wisdom, which are double to that which is, Job 11. 6. You see the hand without, but you see not the Spring that is within. The living Creatures had hands under their wings, Ezek. 1. 8. they work effectually, they have hands; but very*

very secretly, *their hands are under their wings.* What a strange wheeling about was that, when Ten Tribes at once deserted Rehoboam their Lawful Prince, and fell to Jeroboam? was not this Rebellion, and Treason? it would appear so while the Eye is upon the Wheel without; but pray mind the Wheel that is within the Wheel. 1 King.

11. 31. *I will rend the Kingdom out of Solomon's hand, and I will give Ten Tribes to thee.* The work-

ing of this inward Wheel is seen many ways. When God shall make such impressions upon the Spirits of Men, as shall have their Effect in their utter ruin; is not this from the Wheel within? One of the Midianites Souldiers dream'd a Dream, that a Barley-cake tumbled, and smote one of their

Judg. 7. 13. Tents and beat it down, Judg. 7. 13. His Fellow interprets this Dream to be the Sword of Gideon prevailing over Midian, v. 14. And what a strange impression doth this make? in the terror

v. 21. of which *the whole Host ran and cry'd, and fled; and*

v. 22. *every man's Sword was against his Fellow.* Again, when the Spirits of the same Persons shall be turned contrary ways in one and the same design, that they shall be like the Tide, now running in, and anon running out again as fast; is not this from the Wheel within? At one time the men of She-

chem

them make *Abimelech* King. Well, and don't they Judg. 9. 6. stick to him now? especially being *their bone and* v. 2. *their flesh*. No, for he had not reigned above *three* v. 23. years, but the same hands that Crowned him, sought to Depose him. It should seem he was a cruel v. 23. man, and had a hand in his Brethrens Blood, to v. 5. make his own way to the Throne; and therefore the righteous God would not suffer him to enjoy it long; that the wickedness of his Brothers Blood v. 56. might be rendered to him. Here is a Wheel within, guiding the Wheel without; God carries on his designs by intricate motions.

6. The Wheels are sometimes at a stop, they stand still. So you read, v. 18. of this 10. chap. *When the Cherubims stood, the Wheels stood*. This sometimes is really so. God suspends the ordinary operation of the Creatures. The Lions mouths are shut so long as *Daniel* is in the Den. The Fire Dan. 6. 22. hath no power upon the three Martyrs. God can Dan. 3. 25. stop the motions of all second causes as he pleases. The Sun stands still upon *Gibeon*, and the Moon in Josh. 10. the Valley of *Ajalon*, if God will have it so. The 12, 13. Sea divides, and the Waters stand as a Wall to Fence out a passage for *Israel*. God can put a stand to the greatest Wheels. When *Rehoboam* had lost the Ten Tribes, he raises a great Army of an hundred and

1 King. 12. and eighty thousand picked men, to fetch back the Kingdom to him again from *Jeroboam*.; for you must know that the people being grievously oppressed and inflaved, and their Rights and Privileges taken from them, they send for *Jeroboam* out of a Forreign Country to come and help them to recover their Rights from their new Kings Usurpation; and he having stuck faithfully to them, Ten Tribes of Twelve chuse him for their King, and this great Army is raised to fetch back the Kingdom again. Now see what a stand God

v. 24. puts to that Army, v. 24. *Thus saith the Lord, ye shall not fight against your Brethren, return every man to his habitation.* Thus God puts a stop to that Wheel; and have our Eyes seen nothing of this? How have the Priests and Jesuits been of late contriving to root out the Religion and Worship of Christ in this Nation, one while by secret Plots, another while by an insnaring Liberty, and what a merciful stop hath God put to them? And as the Wheels do sometimes really stand, so sometimes though they do not stand, yet to us they seem as if they did, and this is from a Sentence of death that God usually puts upon a Mercy, before it is accomplished. *Abraham* begs a Son, God promises he shall have his desire; but *Abraham* waits

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waits and hopes, and yet no Son, till his Body was now dead, and Sarah past Child-bearing ; for it *ceased to be with her after the manner of women.* How Gen. 18. 11 do the Wheels seem to be at a stand? Israel in Egypt cries for deliverance, God promises the thing, and sends Moses to effect it ; but instead of being delivered, their Bondage is increased, and their Exod. 8. Task doubled. The Wheels seem to stand. So when in Babylon, the Church cries for a redemption, God promises to redeem them, but first they must be as dead and dry Bones, and past hope. *Behold they say, Our bones are dried, our hope is lost, we are cut off for our parts, Ezek. 37. 11.* O what a stand is here ! *Can these dry bones live ?* Ezek. 37. 3.

7. The Wheels are said to have all one likeness, chap. 1. 16. and chap. 10. 10. *They four had one likeness.* Likeness in colour and appearance. *Their appearance was like the colour of a Beryl, chap. 1. 16.* Likeness in situation, none higher than other : Likeness in dimension, none greater or lesser than other. There was no manner of difference, *the four had one likeness.* This teacheth us that there are the same dispensations of Providence in all times, and all places, alike Changes and Vicissitudes every where. *All things come alike to all, Eccles. 9. 2. The thing that hath been, is that which*

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shall be, and that which is done, is that which shall be done, and there is no new thing under the Sun, Eccles. 1. 9. All times have their turns, and all places their changes, as well one as another. Are men of low Psal. 62. 9. degree vanity, and men of high degree a lie? so they were always. Are there wicked Rulers, wicked Magistrates and Judges? it was the same in Ages past. *I saw the wicked buried, who had come and gone from the place of the Holy, Eccles. 8. 10.* i. e. the Seat of Judgment, called the place of the Holy, because God is in a special manner present there. *He judges among the Gods, Psal. 82. 1.* Do ye see the violent perverting of Justice and Judgment? it was so of old, *Eccles. 5. 8.* and it is so in all places. That which befalls one Nation befalls another; in all parts of the World the Wheels are the same, *they four had one likeness*; alike in design, all move to accomplish the purposes of God; alike in end, all move to promote the glory of God.

8. The VVheels are upon the Earth, *Ezek. 1. 15.* *As I beheld the living Creatures, behold one wheel upon the Earth by the living Creatures.* He mentions but one VVheel, because he that saw one saw all, by reason of their likeness, for they were all as one. But how could the VVheel be seen on the Earth, when the Prophet saw the Vision in Heaven?

1. As the *V*Wheels were not Material Wheels, but Visional ; so this Earth was not the Material Earth, but Earth in a Vision ; and so it was not the Earth beneath, but an Earth above. *The wheel was upon the Earth*, but that Earth was in Heaven. So that this Earth was in representation only, as it is in Land-skips, where you have things in representation, but not in reality. There are Rivers, and Earth, and Trees in view, but not in verity.

2. The Wheels are said to be seen on the Earth, and not in Heaven, to intimate to us the difference between this State and that. This is a State of changes, but that State is unchangeable ; the Wheels are on Earth, there are none in Heaven. As there are no changes in God, *I am the Lord, I change not*, *Mal. 3. 6.* So there are no changes in the glory that results from his presence. All things in that State are durable and permanent. The things of the other world admit of no change, neither in Hell, nor in Heaven. This is the place of changes ; which is one difference our Lord Christ puts between treasures on Earth, and treasures in Heaven ; those are subject to *the moth, the rust, and the thief*, but these are not, *Mat. 6. 19, 20.* And therefore he counselleth us *not to lay up treasure on Earth, but lay it up in Heaven*, because there are no changes in

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Heaven; on Earth there are, for the Wheel is seen upon the Earth. In Heaven where all graces are perfect, there all our comforts are constant. But here, where all our duties are mixed with infirmities, no wonder if all our comforts have their allays. Our best Wine tastes of the Lees, and yet our Cup is often empty of that too. Our Lord Christ once turned water into wine, but he often turns wine into water in the experience of every Christian. In Heaven our Mercies are both sweet and constant, but here though they are sweet, they are not constant. In Heaven the Sun of righteousness shall shine and never be clouded; when it once rises it never sets again, and therefore *there is no night there*; but here the Sun arises, and makes day in our Soul; and anon sets in a Cloud, and leaves us in darkness. In *Abraham's Vision*, there was a *smoking Furnace*, as well as a *burning Lamp*, *Gen. 15. 17.* In the *smoking Furnace* there is a prediction of sore Sufferings, in the *burning Lamp* there is a prospect of certain Redemption. The darkness of the Smoak pre-figures the captived State of the Church; the Light of the Lamp shews that God would be a Light to them in that darkness, and deliver them out of it. The *Furnace* is no trouble unless it *smoak*; the *Lamp* is no comfort unless

Rev. 21. 25.

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it be lighted ; so that a *smoking Furnace* notes great affliction, and a *burning Lamp*, a great Redemption. It is the wisdom of God to proportion our outward condition to our inward disposition, which is mixed and checquer'd. There are two Armies in the *Shulamite*. The Believer is not all Spirit, there is some Flesh remaining, some sin to exercise and humble him, some grace to support and comfort him. In Heaven, where there is no sin, there is no trouble ; in Hell, where there is no grace, there is no comfort ; but here on Earth, where the State of the Saints is a mixture of grace and sin, here their condition is a mixture of comfort and sorrow. *The wheels are seen upon the Earth.* Cant. 6. 13.

9. The Wheels are acted by the living Creatures, Ezek. 1. 19. *When the living Creatures went, the Wheels went by them, and when the living Creatures were lift up from the Earth, the Wheels were lift up.* Verse 21. *When they went these went, and when they stood these stood, and when they were lifted up from the Earth, the Wheels were lifted up over against them. And you have it again, chap. 10. 16, 17. When the Cherubims went, the Wheels went by them ; and when the Cherubims lifted up their wings, to mount up from the Earth, the Wheels turned not from beside them. When they stood, these stood ; and when they were lifted up, these lifted up themselves* also.

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also. The living Creatures in the first Chapter, are the Cherubims in this, and they are the Angels that are intended by both. And that which is the design of the Holy Ghost in these expressions, again and again repeated, is to confirm this truth, that all inferior causes are acted and governed by causes superior. No Creature moves below, without a guide above. *When the Cherubims went, the Wheels went.* The Angels have a great hand in the Government of the World; they stand next to the Spirit of God in the Administration of all things here below. There is nothing falls out in the World but the Angels have a hand in it. The Wheels do in all things follow the motions of the Angels. And therefore if we will have any more distinct account of the motions of the Wheels, we must then observe the motions of the Angels. And concerning them, here are three things to be remarked.

1. Their going.
2. Their being lifted up.
3. Their returning.

1. Their going. It is said they went; and this going of theirs hath two circumstances not to be passed by.

1. They

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1. They went straight forward.

2. They ran.

1. They went straight forward. Here is going, and going forward, and going straight forward.

They went,] there was no cessation. They went forward,] there was no interruption. They went straight forward,] without diversion. Had they looked back, that had denoted unwillingness. Had they turned aside, that had spoke out frowardness. Had they given over before they had compleated their course, that had argued weariness; therefore they went straight forward. And this carriage of the Angels is instructive in three duties.

1. To be close and diligent in the Lords work. It is the rule God gives us, *Eccles. 9. 10. Whatsoever thy hand findeth to do, do it with thy might.* If we would serve the Lord, we must not be slothful in business, but fervent in Spirit. As Elias was, *He prayed earnestly*; he prayed in Prayer, so the Greek, *προσεύχῃ προσεύξατο*. It implies a fervent and earnest wrestling of Spirit, which should be in Prayer, and so explains that *δύναμις ἐνεργουμένη* in the former verse. And it may carry in it two things, either the Symphony of the Heart and Lip, or the earnestness of Faith and Hope.

1. It may note the agreement between the
Tongue

Tongue and the Heart ; the Heart prayed, and the Tongue-prayed ; and that is right praying in Prayer. Or,

2. It may note the earnestness of Faith ; and so we render it, *He prayed earnestly*. Nothing passes for duty with God, if it be not done with intenseness of mind. If we draw nigh to God with our Lips, and not with our Hearts, we set our selves so much the farther from him, by our drawing nigh to him. Duty must be done with earnestness. You have motives to this both from without and within ; both from below and from above.

Mat. 15. 8.

1. From without. How industrious are wicked men in the service of sin, making *provision for the Flesh to fulfil the Lusts thereof*. And shall they take more pains to damn their Souls, than we do to save ours ? and make more haste to the place of vengeance, than we to a Crown of righteousness ? It is bad to take pattern by the Sinners wickedness, but it is good to follow the example of his diligence. So *Aristotle* did the early industry of the Smith in his Forge, to rouze him up to the Study of Philosophy.

2. You have motives from within. How active is in-dwelling Sin in the Heart ? what vigorous Efforts doth it make to set up its Dominion within,

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to gratifie every Lust, to spoil every Duty, to root out the habits of Grace, to quench all the motions of the Spirit. One while it works by fraud and subtilty, another while by force and power. Now it is deceiving, another while warring, but it is always lusting. *The flesh Gal. 5. lusteth against the spirit; ἐμ.δουεῖ*: It is not said, it hath lusted, or it will lust, but it doth lust. It is spoken in the present Tense, to denote the continuedness of its acting. Nothing acts so continually against us as corrupt Nature. Satan is not always tempting, the world is not always insnaring, but the Flesh is always resisting the Spirit. And shall the lusts of the Flesh do more to betray us, than the graces of the Spirit shall to preserve us? Shall the Flesh lust against the Spirit, to interrupt the reign of Grace? and shall not the Spirit lust against the Flesh, to destroy the power of Sin?

3. You have motives from beneath. How restless are the Infernal Spirits against your Souls? and should not this awaken us out of our sinful slumbers, and quicken us to Duty? the Apostle proposes it for that end, 1 Pet. 5. 8. *Be sober, be vigilant, because your adversary the Devil goes about as a roaring Lion, seeking whom he may devour.* Shall we sleep, when our Enemy never sleeps? Is the Soul worth the Devils industry to destroy it? and is it not worth our diligence to secure it? *O give diligence to make your calling and election sure.* 2 Pet. 1. 10

4. You have motives from above. The good An-

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gels of God, O how active are they in all their Ministrations ; therefore called *flames of fire*, *Psal. 104. 4.* because of their agility and fervency in fulfilling the commands of God. And *Seraphims*, because of their burning Zeal in the doing his will ; and in this 1st of *Ezek. v. 14.* it is said, *The appearance of the living Creatures was like burning coals of fire, full of Zeal for God.* Now we ought to make them our pattern. For *when the Cherubims went, the wheels went by them ; and when the Cherrubims lifted up their wings to mount up from the Earth, the wheels turned not from beside them.* Every Christian should be acted with Zeal for God, especially Magistrates and men in Authority. The Sword of Justice will not do right Execution, if Zeal be not the edge of it. It was *Saul's Sin* that he spared *Agag*, and *Samuel's Glory* that he hewed him in pieces in his Zeal for God. It is mentioned as *Asa's* Honour that he removed his Mother from being Queen, because she was an Idolater, and not only abdicated her from the Government, but he brake her Idol in pieces, and burnt it, *2 Chron. 15. 16.*

2. Another Duty this carriage of the Angels teaches us, is to mind our way, and have *oculum ad metam*, our Eye to the mark. *They turned not when they went. They looked not this way or that, but straight forward, to accomplish that which was their appointed work.* As the Apostle said, *Phil. 3. 14. I press toward the mark.*

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Of all things be sure to mind this, to have an Eye to special Duty, this is going straight forward.

3. This carriage of the Angels instructs us to persevere in the ways of God, without being weary. *The Cherubims went straight forward, and turned not when they went;* and shall not the Wheels do so too? Shall we begin in the Spirit and end in the Flesh? It is an Egyptian temper, though found in an Israelite, that is for making a Captain, and returning back. *No man having put his hand to the Plow, and looking back, is fit for the Kingdom of God. Ye did run Well, who hindered you?* Gal. 5. 7. To flag and faint in Gods work is very unangelical, and ought not to be, for the wheels turned not from beside the Cherubims; and their motion was straight forward.

2. There is another circumstance in their motion, and that is the speed of it; they ran, chap. 1. 14. *The living Creatures ran* ----- *as the appearance of a flash of lightning,* which notes their great speed and swiftness in doing the will of God; and therefore they are described with Wings, Ezek. 1. 6. *Every one had four wings.* Which are ascribed to them to express the agility of their natures, and the swiftness of their motion in the Execution of their Office. In Dan. 9. 21. it is said, *Gabriel came flying to him swiftly.* No Creature swifter than an Angel. Job makes mention of three things that are very swift; a Post riding, a Ship sailing, and an Eagle hasting to the prey, each swifter than other. But

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yet there are swifter motions than these ; a Bullet shot from a Gun, is much swifter ; it flies at the rate of an hundred and eighty miles in an hour ; but yet the motion of the Sun is much swifter than that, which moves above a Million of Miles every hour, as some tell us. The Stars move far swifter than the Sun ; but the motion of an Angel is swifter than all. O how speedy are the Angels to execute the will of God ! *The living Creatures say.* And this shews us what our Duty is, viz, To labour that the will of God may be done on Earth by us, as it is done in Heaven by Angels. The wheels must not turn from beside the Cherubims. O how expedite and speedy in the service of God ought we to be ! So was David, *Psal. 119. 60. I made haste, and delayed not to keep thy Commandments.* Hasty purposes are usually clogged with slow performances, but it is not so with David, he is as speedy in his dispatches, as he is hasty in his purposes. Many stand reasoning with God, instead of running, debate the case, when they should obey the call. Not like *Zacheus*, who no sooner hears the call of *Christ*, *Make haste, and come down ;* but he made haste, and came down, and received him joyfully. So the Apostle Paul, *1 Cor. 16. Immediately I conferred not with Flesh and Blood.* A ready obedience is a good proof of the power and virtue of Grace in the Heart, and renders the Duty highly acceptable to God. *Pharaoh* let *Israel* go at length, but it was with much ado ; he was forced to it in his own

defence, and therefore ro thanks to him though he did it. It argues a powerful influence of the quickening Spirit, when the Soul is in the ways of God like the Chariots of Amminadab, when its motions are swift and speedy, then the wheels keep pace with the Angels, for the living Creatures ran. And that is the first thing notable in the Angels motion, viz. their going. Cant. 6. 12

2. They are lifted up. *The living Creatures were lifted up from the Earth, Ezck. 1. 19. and chap. 10. 17.* The Expression may be taken either in an active, or a passive Sense.

1. Take it actively, the living Creatures lift up themselves from the Earth, and the wheels lifted up themselves also; and then it imports their looking up to Heaven for direction and assistance. So do the Angels, and so do the wheels, to teach us that there is no moving right in the work of God, without direction and assistance from God; therefore says David, *To thee, O Lord, do I lift up my Soul, Psal. 25. 1. i. e.* He looked to God for counsel and support. In all Affairs when our hands are lifted up to work, our Hearts must be lifted up to God, especially for three things; viz. direction, assistance, and success. Wisdom to guide the undertaking, help to perfect the performance, and success to crown the service. Lam. 3. 41.

2. If the Expression be taken in a passive sense, then this lifting up imports a divine power influencing

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cing the Creatures in a more than ordinary manner, to fit them for some Eminent Service. In Scripture phrase *lifting up* in work, notes a great power in working, a new strength for some signal Service. It is said of *Jehoshaphat*, That his heart was lifted up in the ways of the Lord, *2 Chron. 17. 6. i. e.* He was carried above all discouragements and difficulties; and made strong, and valiant for God, and his work. Sometimes the Angels are lifted up, by a greater measure of power from God than ordinary, and then other instruments are lifted up suitably, the wheels are lifted up too; for the same Spirit that acts the living Creatures, acts the wheels also. This teaches us that God doth sometimes Spirit second Causes in an unwonted manner, and elevates them above themselves, that they are carried out to act beyond their own strength and skill. So it was with *David's* Worthies; of one of whom it is said, *He lifted up his Spear against eight hundred, whom he slew at one time, 2 Sam. 23. 8.* And so it was with *David* himself; How came he to make such an easy Conquest first over the Lion, and the Bear, and then over that mighty Goliath of the Philistines? Why it was not done by his own strength; no, for it seems he was but young for years, and a light-timber'd man for make, and therefore *Saul* calls him a stripling, *1 Sam. 17. 56.* And what is the stripling to the Philistine? but it was done by him as lifted up of God. This *David* owns in *1 Sam. 17. 45.*

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Thou comest to me with Sword and Spear, and Shield, but I come to thee in the name of the Lord of Hosts. It was Samuel's anointing him, that Oiled the wheels for this service, and lifted him up to do great things, 1 Sam. 16. 13. Samuel took the Horn of Oyl, and anointed him, and the Spirit of the Lord came upon David from that day forward. Thus the wheels are lifted up.

There is a notable promise, referring to this, in Zech. 12. 8. *He that is feeble among them shall be as David, and the House of David as the Angel of the Lord.* The meaning of it is, that when the Lords time to save and deliver his Church comes, he will so raise and Spirit ^{v. 7, 8.} men for the work, that they who before were feeble in strength, and feeble in courage, should become like David; as stout of Heart, as expert in War, as ready to take the Lion by the Beard as he, and to look the ^{1 Sam. 17} greatest Goliath in the Face. And when the feeble shall ³⁵ thus be as David, what shall the House of David be? Why the House of David shall be as the Angel of the Lord. That is, Persons of the Royal Line, who are to be Leaders and Commanders in this work of redeeming the Church, their Courage in Undertaking, and Prudence in Conduct, shall be rather like that of Angels, than of ordinary Men. Here is the Spirit of the living Creature in the wheels, and this lifts them up. And wherever it is thus, the work is followed with a sure success, for the Lord doth nothing in vain. Let the Spirit of the

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the Lord but lift up some *Zerubbabel* to set on foot Temple-work, and nothing shall hinder; what though there be (as there was) a *Sanaritan* Faction at home, and that back'd with a Forreign Confederacy with the *Persian* Court? (just as if Jesuitical designs among us, had been strengthened with powerful Leagues abroad, and all to hinder Temple-work, and root out Religion;) If God doth but lift up a wheel, that over-runneeth all, and crushes down the very Mountains; though never so great, to the meanness of the Valleys.

Zech. 4. 7. *Who art thou, O great Mountain?* Here's a challenge to all the powers of the Earth, to *Sanballat* and his Confederates then, to all Opposers now. Priests and Jesuits, Popes and Princes, Armies and Navies, *Babylon* and *Satan*, what-ever stands in the way of *Zerubbabel*, (the Lords Servant, ingaged in his work) *shall become a plain*. If they are all put together, the *wheels*, when lifted up, will crush them. What mighty Victories did he that sate upon the white Horse obtain, without any other weapon than his Bow in his hand? *Rev. 6. 2.* What great things did the Apostles do in the infancy of the Gospel? *Lord even the Devils are subject to us through thy name, Luke 10. 17.* Who would have thought that by *Hus* a Goose, and *Luther* a Swan, such strange things should be done in *Bohemia* and *Germany*? The *wheels were lifted up*.

3. There is the return of the living Creatures. So

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it is said, *Ezek. 1. 14. The living creatures ran and returned*; but this seems to contradict the 9th and 12th verses, for there it is said, *They turned not when they went*. But this receives an easie solution. They turned not from going and doing the work appointed them; but when that work was done, then they returned. They turned not from executing their Commission, but then they returned to receive new Instructions. They went not back from the work, till they had finished what was begun; and then they returned, both to give an account of their work, and to watch and wait for a new charge. And hence they are called *Watchers*, *Dan. 4. 13. Behold a Watcher, and an holy one*, and *v. 17. This matter is by the decree of the Watchers*. They watch for Gods Orders to execute them for the Churches good; and this teaches us two things.

1. That God will have an account of all the work he hath given us to do. As the Angels return, so do the wheels. *Every one of us must give an account of himself to God, Rom. 14. 12.* There are none of us but have somewhat or other to account to God for. Some have more, some less; some have five Talents, some two, some Mat. 2 but one; but there is some trust committed to all; and no man must think to *run*, and never to *return*. Luke The motion of every wheel must be accounted for to God, though they are the greatest wheels on the Earth: Kings and Princes as well as others. Some say they are

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not accountable to any on Earth, I am sure they are to the God of Heaven. I saw the dead, small and great, stand before God, and the Books were opened,----- and the dead were judged out of those things which were written in the Books, according to their works, Rev. 20. 12. they ran, and returned.

2. We are taught hereby never to be weary of the work God sets us to do : one duty should fit us for another : *Let us not be weary of well doing*, Gal. 6. 9.

Thus by the Wheels being acted by the Cherubims, we learn what a perfect harmony there is among all second Causes in their dependance upon, and subjection to the wise and holy God.

10. Here is another thing ascribed to these Wheels, and that is, the influencing virtue of the same spirit which acted the living creatures, Ezek. 1. 20. *The spirit of the living creature was in the Wheels.*

The Question is, What Spirit is this ?

I shall not trouble you with any other sense than that which I take to be the sense of the Holy Ghost ; and that is, that by the Spirit here, is meant the Divine Spirit, the Eternal Spirit of God : the same Spirit that acts the living creatures, acts the Wheels also ; which in chap. 10. 17. is called *the Spirit of Life* ; and this is that Spirit which guided all their motions ; therefore it is said, Ezek. 1. 12. *Whither the Spirit was to go, they went.* There is not an Angel in Heaven, nor a Wheel upon Earth, but are all acted and governed by the same Spirit.

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As the Spirit was concerned in the framing of the Wheels; so he is in the motions of them: as he was in the creating of all things; so he is in all their operations: therefore when the *black Horses* go forth into the *North Country*, and the *white* go after them, they are said to have quieted the Spirit, Zech. 6. 6, 8. that is, in having executed his pleasure.

By the *North Country*, *Babylon* is intended, which lay Northward from *Judea*; the *black Horses* are Ministers of Gods vengeance, sent to execute his wrath upon *Babylon*; the *white Horses* are the Ministers of his pity and compassion to his oppressed people, in bringing them out of *Babylon*; and till this is accomplished, the Spirit is not at rest. In *Rev. 5. 6.* it is said, *There stood a Lamb, as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the Earth.* It is the Spirit of Christ which is thus described by *seven*, (a number of perfection) to set out the variety and perfection of his operations. The *seven Spirits* are said to be sent forth into all the Earth; that is, to manage the affairs of the world with a peculiar respect to the Church. His being sent forth, notes a great trust reposed in him, and a great work committed to him by Christ, with respect to his People in the world; and it is in pursuance of this trust that he acts all the *Wheels*, and manages matters for the destruction of the Enemies of the Church, and their redemp-

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tion: therefore it is said, *When the Enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him, Isa. 59. 19.* How should the consideration of this truth stay and quiet our minds under all Turns and Changes! We are apt to fret and murmur at the motions of the Wheels, when they cross our hopes and interests; but if the Spirit of God be in the Wheels, and acts them according to his own pleasure, then all our impatience is groundless and sinful.

Lastly; These Wheels are under the direction of a voice: as there are eyes round about them to guide them in their way, so there is a voice above them to command their motions. *As for the Wheels, it was cryed to them, O Wheel!* This cry is the voice of him that sits upon the Throne, v. 1. And tho' it be particularly directed to *Jerusalem*, yet in a more general sense it is intended to the whole World, to all Kingdoms, Cities, Churches, to all People. And that appears from the word the Holy Ghost uses here for the *Wheel*, different from the word used in other parts of the Vision. For in the first Chapter you have mention of the Wheels *ten times*, and there it is *Ophannim*; and you have the same word used twelve times in this Chapter; but here in the Text it is *Haggalgal, this world*; and so God would have the Prophet to understand it; and therefore it is said, *It was cryed to the wheels in my hearing, O World!* As if he should say, *Would you know*
what

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what these Wheels are? why they are *this World*.

Quest. But *why is the cry made to one Wheel, when here is mention of more?* It was cryed to the Wheels, O Wheel!

Ans. It is to shew us that all inferiour causes, and instruments, are but as one in the hand of the Lord. The Wheels are said to be four (as I hinted before) in answer to the four quarters of the world; four quarters, but one World: so four Wheels, and yet all but one Wheel. *As for the Wheels, it was cryed in my hearing, O Wheel!*

Obj. But if by Wheels, all this world is meant, and all the Instruments in it which God makes use of to serve his ends, then how can these be said to hear when God crys to them?

Sol. Nothing is more frequent in Scripture than to ascribe sense to things without sense, Deut. 32. 1. Give ear, O ye Heavens, and I will speak; and hear, O Earth, the words of my mouth. Isa. 1. 2. Hear, O Heavens, give ear, O Earth, for the Lord hath spoken. Mich. 6. 1, 2. Hear ye, O Mountains, and Foundations of the Earth. Thus saith the Lord to the Mountains and to the Hills, to the Rivers, and to the Valleys, Ezek. 6. 2. Now this speaking of God to the inanimate creatures, and calling them to hear, is very emphatical.

1. It is to set out the great importance and weight of the thing spoken; and the general concernment it is of to be heard and attended to.

2. This way of attributing sense to dumb creatures,

is

is very usual in Scripture, thereby to conviace men of their stupidity and insensibleness ; and that Stocks and Stones, Hills & Mountains would as soon hear as they.

3. This speaking and crying to dumb creatures and inanimate beings, is to shew how absolutely they are acted by God. When God manages and acts these creatures so as to make them serve his purposes, then he cries to them, *O Wheel ! do this, do that ; move this way, turn that way ;* and when they do in a way of instrumentality fulfil the will of God, then they are said to *move right on*, and answer the cry. This cry is the acting them to execute the Law of their Creation : as Infinite Power gave them their being, so Infinite Wisdom ordained their uses and ends ; and that is the posture they stand in to this day, *Psal. 119. 91. They continue this day according to thine Ordinances, for all are thy Servants.* God's Laws are fixed for the government of all creatures ; and the cry to the Wheels is only the power of Providence acting them to the execution of the Laws of their Creation. Providence is a Servant to God's Eternal Counsel and Purpose ; he works nothing but what he first decreed, and he brings all his decrees to pass by his works. But tho' all creatures are included in these Wheels, yet rational agents are principally intended, and therefore chiefly to be understood by them ; and if so, then to you is this word cried ; and perhaps it is therefore made in the singular

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number, that every one may look on it as his duty to hearken to the voice of God in the cry. As in giving out the Decalogue, it is so directed that every one may think himself concerned. Every command runs in the second Person, and in the singular number; *Thou* shalt not do this, and *Thou* shalt not do that. It is *Thou*, and *Thou*, that every one that hears it, may apply it to himself. So is this cry in the Text, *O wheel!* It is singularly expressed, that it may be particularly observed by every one according to the nature of the cry. The expression is broken and imperfect, as such pathetick strains are wont to be, and therefore it concerns us to inquire the more diligently into it, that we may understand what is intended by it. *O Wheel!* This *O!* is an Interjection which is of much use among the Affections; and serves to give vent to the Passions of the Mind. It is a way of expressing what cannot otherwise be expressed. Thus it is sometimes the voice of wishing, *Job 6.8. O that I might have my request!* Psal. 119. 5. *O that my ways were directed to keep thy Statutes!* Sometimes it is the voice of joy, Deut. 33. 29. *Happy art thou, O Israel! who is like unto thee, O people saved by the Lord?* Sometimes it is the voice of grief, Jer. 9. 1. *O that my head were waters, and mine eyes a fountain of tears!* 2 Sam. 18. 33. *O my Son Absolom, my Son----- would God I had dyed for thee, O Absolom, my Son, my Son!* Sometimes it is the voice of Love, Psal. 119. 97. *O how I love thy*

2 Sam. 23.

15.

Psal. 14. 7.

Gen. 17. 18.

Deut. 5. 29.

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Law ! Great desires, great joys, great grief, and great love are frequently thus expressed; and so this *O* is a servant to the Affections. But here we are to consider who it is that speaks; it is the voice of him that sits upon the Throne, the Lord Christ; and we are to attend to it accordingly.

Vox docentis.

1. It is an *O* of discipline, by which we are instructed to admire and adore the wonders of Providence. The voice is from the Throne, but it is to direct us at the Foot-stool; therefore it is said, *It was cryed in my hearing, O wheel!* That when Christ says so, we should say so. It is like that in *Rev. 22. 17. When the Spirit says, Come, then let him that hears, say, Come.* So when Christ says, *O wheel!* then all that hear must say, *O wheel!* That is, get and maintain admiring Thoughts of God; adore him in his Providences, and cry out with the Apostle, *Rom. 11. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.*

Vox reprehendentis.

2. It is an *O* of rebuke; and it is to every particular Wheel, of what degree soever. Are Magistrates Wheels? this *O Wheel*, is cryed to them. Why do ye stand still? Why are ye not in motion? Why have you acted no more for God? ye are *beirs of restraint*, *Judg. 18. 7.* Why have ye not suppressed wickedness, and brought the Wheel over the Swearer, the Sabbath-breaker, the Drunkard, and the Unclean? &c. Ye are the Shields

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of the Earth, *Pfal. 47. 9.* Why have ye not defended the poor and fatherless, and rid them out of the hand of the wicked? *Pfal. 82. 3.*

Why have ye eat up my people as bread? and suffered the wicked to devour the man that is more righteous than he? Why have ye delivered up my people to be killed *Pfal. 14. Hab. 1. 1. Psal. 44. 2.*

all the day long for my sake, and have not redeemed them from ravage and spoil, from the malice and violence of the cruel? By whom do ye rule? are ye not under Christ? is not he King over all the Earth? are ye not to be governed by him? to govern for him? and to give an account to him? *Jer. 10. 7.*

O that the Rulers of the world would consider by whose power they are what they are! Had *Pharaoh* considered this, he had never belched out such blasphemous language in that haughty Huff, *Who is the Lord, that I should obey his voice, and let Israel go? Exod. 5. 3.* Had the Princes of the Earth considered this, they would not have touched his anointed ones, nor harmed his Prophets, as they have done. *Pfal. 105. 15.*

They had never made their Subjects their Slaves, nor sacrificed so many lives to feed the flame of their lusts. They had never been guilty of Rebellion against Heaven, a sin which Princes are as often guilty of against God, as their Subjects are against them. Did ever Christ (by whom Kings reign) set up any Government that should pull down his? Did they ever derive a right from him to invade his rights? or to make Laws to extinguish his? Why should not Kings

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and

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al. 2. 10, and Magistrates be wise, and *kiss the Son*, when as they
 , 12. are more bound to be subject to Christ, than their
 Subjects are to them? For as much as their Authority
 over men is limited, but God's Authority over them is
 absolute? Had these things been duly attended to, the
 flames of Cities had not been so bright, nor the streams
 of blood so deep, nor the cries of the innocent so loud.

O Wheel! thou hast been irregular and disorderly;
 surely the spirit of the living creature is not in such *Wheels*.

Are Ministers *Wheels*? the cry from the Throne is
 ol. 4. 17. to You. *O Wheel!* why do you not take heed to your
 Ministry to fulfil it? Why do ye not move with more
 ech. 1. 14. Zeal for God, like the living creatures, that ran as the ap-
 2. 58. 1. pearance of a flash of lightning? Why do ye not cry aloud
 against the sins of the times? Why do you not set your
 selves to promote a right Reformation, beginning
 first with your own hearts and lives, and then with
 your houses, and then with the Church of God? ought
 ant. 1. 6. not the *Keepers of the Vineyard* to keep their own *Vine-*
 om. 2. 21. *yard*? Thou that *teachest another*, *teachest thou not thy self*?
 That watch-man goes about to bad purpose, that se-
 cures his neighbours door while his own is left open.
 O that that of the Apostle were written upon all our
 study doors; *Lest that by any means when I have preached to*
 2. 22. 1. *others, I my self should be a cast-away*, 1 Cor. 9. 27. If the
burden of the Valley of Vision be so great, what will the
burden of the Men of Vision be? It is an Amazing word,

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Isa. 42. 19. Who is blind as he that is perfect, blind as the Lords Servant? Wo to that Land, that Church, whose Seers see not; and we cannot see aright, unless, with the Cherubims in the most holy place, our faces are inward. No man can deal skilfully with anothers heart, who knows nothing of his own. Why do ye take up with Doctrines of Moral Virtue, in opposition to Faith in Christ, and the New Birth, as if these were but religious whimsies? Moral Virtue is of great use in its place, but it cannot make a man a new creature; it whites the Sepulchre, and gives it an outward beauty, but it doth not remove the death and filth that is within; Faith in Christ only can do that. *He that hath the Son, hath life,* 1 Joh. 5. 12. Fabritius may find a cooler Hell than Catiline, but he that believes not shall be damned, Mark 16. 16. Would God have been at such cost to establish a Law of Faith in the Blood of his Son, if Morality could have conducted us to Heaven? *If Rightness come by the Law, Christ is dead in vain,* Gal. 2. 21. Why do ye not shew men their condition by nature, their lost estate, and the indispensable necessity of a Remedy? that so ye may prepare a people for the Lord, and thereby commend your selves to every mans Conscience in the sight of God? Why do ye not separate the precious from the vile? Where is your Testimony for the pure worship of Christ, against the sinful devilings of proud man? Surely these wheels are heavy, and move dully,

^{2 Chron.}
13.

Mat. 23. 27

Luke 1. 16

2 Cor. 4. 2

Jer. 15. 19

Mat. 15. 9

or are at a stop ; they want oyling, that is, the Spirit of Christ, to direct and quicken their motion.

Are Parents and Masters *Wheels*? then I hear a cry to you ; why do ye not mind the duty of your places? why move ye not more exemplarily in your Families? why is reading the Scriptures, and praying, and singing the praises of God, no more in use under your roofs? why are not your Children and Servants more frequently catechised, and better instructed in the Principles of Religion? why do ye not check and restrain their shameful Pride, and sinful Excesses? *O Wheel!* no wonder if things go not right, when the Master-wheel stands still. Every Professor is a *Wheel*, and the cry is to them; *O Wheel!* why do you not run aboveground? why sink ye so deep into the Earth?

Rom. 12.2. why do ye conform to this world, against the express Command of Christ? If he is not to be obeyed, why do ye own him? if he is, why do ye dishonour him?

Luke 6.46. *Why call ye me Lord, Lord, yet do not the things which I say? Profess to know me, and yet in works deny me, being abominable, and disobedient, and to every good work reprobate?* If

Tit. 1. 16. my Commands are not *holy, just and good*, why do ye not openly disclaim them? if they are, why do ye not make more conscience to keep them? why are ye so hardened in your Pride, and Lusts, and sinful Excesses, as to hate him that reproves in the Gate? why do ye not relieve and do good to the poor and indigent

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indigent Servants of Christ, with that which you lavish upon these filthy Lusts? Why is there so much of the form of godliness, and such a woful denying the power thereof? Alas! the wheels go not right on; they turn as they go; they are unprofitable, and good for nothing; like Salt that hath lost its savour. Woe to careless Professors and carnal Gospellers, for God will not be put off with leaves when he comes looking for fruit. He will make all the Churches to know, that he searcheth the heart; and therefore, As for these wheels, it is cryed in my hearing, O Wheel! The Lord looks upon thee with abhorrency: The Children of the Kingdom shall be cast into utter darkness, Mat. 8. 12. Of late years the Atheism and Ungodliness of sinners, and the Malice and Rage of Persecutors have been undoing us; but now our danger and hazard is greater from the provoking sins of Professors; Are there not with you, even with you, sins against the Lord your God? 2 Chron. 28. 10. And no sins so provoking to God, as the sins of a professing People. He abhorred them, because of the provoking of his Sons and Daughters, Deut. 32. 19. No sins bring greater Judgments than these, nor sooner. The fire that must be scattered over the City, must come from between the Cherubims, in the house of the Lord, Ezek. 10. 2. by which we are taught that the sins which do so highly provoke God, are the sins of his own People, corrupt Worship, Lords day Profaneness,

ness, Humane Inventions, Looseness, Pride, Luxury, Uncleanneſs, and Worldlineſs; theſe found under a profeſſion of Religion, will kindle the fire of God's wrath, and who ſhall quench it?

Finally; Every man is a *Wheel* that is to be in conſtant motion for God, according to the place where-in God hath ſet him; and therefore the cry from the Throne is to all of all ſorts, rich and poor, young and old, high and low, male and female; to all, without exception of any. *O Wheel!* why move ye not? why ſeek ye not after God? know ye not whence ye are fallen? that ye are by nature in a ſtate of Apoſtacy from God, and therefore in a miſerable, forlorn, and deſtitute condition, *having no hope, and without God in the world?* who can expreſs the ſadneſs and miſery of ſuch an eſtate? how wretched, how poor, how blind, how naked, how undone muſt ſuch a one be?

1. The guilt of all the ſins that ever thou didſt, are bound upon thy Soul; and what burden ſo heavy? *Solomon ſays, a Stone is heavy, and Sand is weighty;* but how much heavier is the burden of ſin than both? Ask the damned in Hell; go to the rich man, and he will tell thee; ask a convinced ſinner, and he will tell thee: Go to the Croſs of Chriſt, and that will tell thee what the guilt of ſin is. Who can think of that word without trembling, *Ye ſhall die in your ſins?* Better it were to die in a ditch, a jakes, a dungeon, than to die

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in-sin ; for it will sink thee into Hell for ever.

2. Satan hath the full dominion of thy Soul ; thou art led *captive by him at his will*. He rules in the heart ; 2 Tim. 2. 26. for where sin reigns, Satan reigns ; he that obeys his lusts, obeys the Devil ; for as Christ reigns by grace, so he reigns by lust ; therefore called *his lusts*, Joh. 8. v. 44. Every man who serves sin, doth really obey, and serve the Devil, tho' he thinks not so. VVhen those *Sabaean* Robbers plundered from *Job* his Oxen and Asses, and *Judas* sold his Master for thirty pieces of Silver, doubtless the design was to feed their own lust, Job 1. 15, 17. Joh. 13. 29. and yet therein they served Satan, and it was he that actuated them in their wickedness. O what a condition hath sin brought thee into ! to be subject to the Devil, to be under his guidance and government ; to John 8. 44. 2 Cor. 4. 4. have him for a Master, a Father, a God ! VVhat a provocation must this be to that God who gave thee thy being at first, and who can in an instant dismiss thee out of being, crush thee to nothing, send thee to Hell in a moment ? O what a cursed wretch art thou become by sin ! what a Sepulchre of corruption ! what a receptacle of rottenness is thy Soul ! what servants to uncleanness are all thy inward powers ! and what instruments of unrighteousness are all the outward Rom. 6. 13. Members ! O *Wheel* ! whither wilt thou run ? thou art in the high way to Hell, the broad road to Eternal Mat. 7. 13. destruction ; why dost thou not stop and consider ?

Doth

doth not the Word of that God, who cannot lye, tell thee, that *the end of these things is death*? Rom. 6. 21. and canst thou endure to perish for ever? art thou hardened for Hell, and become flame-proof? canst thou abide the indignation of that God, *whose wrath makes the Earth tremble*? Jer. 10. 10. If not, why do ye not bethink your selves, and repent of your wickedness, saying, *What have I done*? why do ye not reflect seriously upon your lost and undone condition, and cry to God for converting Grace? Do ye not believe the truth of that word which our Lord hath so solemnly attested, *Verily, verily, except a man be born again, he cannot see the Kingdom of God*? John 3. 3. How dare ye then abide in an unconverted state one day longer?

*Vox minan-
tis.*

3. It is an O of *threatning*. And this follows the former where no Repentance intervenes to prevent it. Counsel goes first, but if that be slighted, reproof comes; and if that makes no impression, threatning takes place, then it is *O wheel*! O Church! O City! O Kingdom! Judgment is near at hand, wrath is coming upon thee. And this seems to be the Sense of it here. *Jerusalem* had highly provoked the Lord, not only in *setting at nought his counsels*, but also in *despising his reproofs*, insomuch that God is *wearied with her iniquities*, and therefore resolves to cast her off, and depart from her; and accordingly you read,

Prov. 1. 25.

v. 30.

Isa. 43. 24

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v. 4. of this 10th chapter, That the glory of the Lord went up from the Cherub, and stood over the threshold of the House; and in this departing posture cries out, *O Wheel!* q.d. I am now going, and misery is coming; I am at the threshold ready to depart, and Judgment is at the door ready to enter.

It is a word of threatning, like that of God to the Prophet, *1 Kings 21. 17.* *The word of the Lord came to Elijah, and what word it was, the 19th verse shews you. Thus saith the Lord, Hast thou killed, and also taken possession? in the place where Dogs licked the Blood of Naboth, shall Dogs lick thy Blood, even thine.* It is a word of threatning put into the Prophets mouth against Ahab that Bloody King.

4. It is an *O* of Lamentation, a Language full of ^{For lag} sorrow and compassion, and so shews the pity of Christ to a self-undoing world and people. *O Wheel!* What hath Sin brought upon thee? *O People, O Nation,* how deplorable is your case become! how miserable are you made by your own Lusts and Wickedness! how have you despised the offers of Grace, and the reproofs of the Word to your own undoing. It is like that of Christ to Jerusalem when he wept over it, *Luke 19. 41, 42.* *If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace.* The words carry in them an Optative form, ^{ei} for ^{ei de} *utinam, O that thou hadst known!* It is a com-
L passionate

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passionate stile, whereby the Lord Christ pityeth them that have no pity for themselves. *He wept over it.* Surely their case must be very lamentable that could fetch tears from those blessed Eyes; as the compassionate Judge bewails the doleful state of a Malefactor, even while he is in justice bound to Sentence and Condemn him.

Imperian- 5. It is an O of *Calling*, and carries a command in it, which is to be understood, though not expressed. *O Wheel! repent and turn your selves from your Idols, and turn away your faces from all your abominations, Ezek. 14. 6.* It is like that of the Lord in *Jer. 6. 8.* *Be thou instructed, O Jerusalem, lest my Soul depart from thee; lest I make thee desolate, a land not inhabited.* This is the sense of the cry of him that sits upon the Throne, and governs the Wheels.

I shall proceed no farther in the opening of this Vision, for that I have already prevented my self in what I did design; which was to have applied it more largely than now I am able; and therefore I shall apply it by pressing such Duties only as the present Season calls for.

ty ist. And the first is, Admiration and Wonder. O how full of Riddle and Mystery are the Providences of God! how few of the designs of his dispensations are fathomable by the longest Line of humane Understanding; therefore *Job* cries out, *Lo these are parts of*
his

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his ways, but how little a portion is heard of him? Job. 26. v. 14. And that of *Siph* is to the same purpose, Psal. 77. 19. *Thy way is in the Sea, thy path in the great waters; thy footsteps are not known.* It is as easie to trace a Ship in the waters, as God in his works; and therefore Solomon says, *A man cannot find out the work that is done under the Sun.*-----Yea further, though a wise man think to know it, yet shall he not be able to find it, Eccles. 8. 17. When God changes the times and the seasons; when he removes Kings, and sets up Kings, Dan. 2. 21. takes the Crown from one, and sets it upon another, who can give a reason of his doings? If the Clouds are his Chariot, his ways must needs be in the dark: And if he walks upon the wings of the wind, they must needs be secret. Who can see through a Cloud? or trace out the motion of the wind, when he knows no more whence it comes, than he doth whither it goes? Job. c. 3. v. 8. And therefore where we cannot trace him, let us adore him. When our Line is too short to reach the bottom of his designs, then it becomes us to cry out, *O the depth!* When his ways are such as cannot be understood, then the wisdom of them ought to be admired. Psal. 90

Are the Wheels full of Eyes? do they go upon their four sides? and turn not as they go? are they

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high and dreadful? is there a Wheel in the middle of a Wheel? do they go straight forward? and move as the Cherubims move? is the Spirit of Life in them? and are they under the guidance of a Voice from the Throne of Glory? what reason then have we to cry out, O Wheel!

How loud hath the Lord at this time cried, O Wheel! in our hearing, and ought we not to echo it back again, and cry, O Wheel in his hearing? when he says, O Wheel! by way of Guidance and Order, this lays it as a duty upon us to say, O Wheel! by way of wonder; especially when the motion of the Wheels hath been so stupendious, and amazing in our view, when they are lifted up so high above the Earth.

What admirable motions of the Wheels have we seen of late! By what amazing Providences hath God appeared among us, and for us! How strangely hath his Omnipotent Arm wheeled things about! You have read of a Nation born at once, Isa. 66. 8. Here is a Nation redeemed at once; so that according to this time it shall be said of England, What hath God wrought? i. e. it shall be matter of wonder to After-ages; It shall be written for the generation to come, and the people which shall be created, shall praise the Lord, Psal. 102. 18. And therefore, though the brutish man knoweth

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knoweth not, nor doth a fool understand this, Psal. 92. 6. yet let us say with the Psalmist in the foregoing verse, *O Lord, how great are thy works!* And this duty will appear highly reasonable,

1. If we do but consider the thing that is done, or the Deliverance it self; the Throne emptied of Popery; the Nation delivered from Slavery; the People of God in possession of their Liberty; and ought we not to cry, *O Wheel!*

2. Consider the seasonableness of it; when we were at our Wits end; nay, almost at our Faiths end; when we feared a sudden Invasion upon us, as the Effect of a Treacherous League made against us; and the Establishting an *Italian Religion* by a new *French* fashion of *Dragooning*. When Priests and Jesuits directed the whole Counsels of the Nation; and like that Plague of *Frogs*, not only came up, and Exod. 8. 6 v. 3. covered the Land, but crept into Pharaoh's Bed-chamber; when they wrote Letters abroad filled with boasts of their Successes at home, and so confidently concluded the Day their own, that nothing could prevent it; then did God arise and scatter them, by bringing the Wheel over them; therefore we have cause to cry, *O Wheel!*

3. Consider how this work was done; not by greatness of number, lest it should have been said,

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Mans Arm had done it, and we should have *gloried in flesh*. *Not by might, nor by power, but by my Spirit*, Zech. 4. 6. Not by any strength opposing, so much as by themselves dividing. The *Iron* would not mingle with the *Clay*, the *Protestant* with the *Papist*, and so they divided; and their division was our preservation; and shall we not cry, *O Wheel!*

4. Consider what the mercy cost; the cheapness of the Deliverance, was not the least circumstance of the mercy: Such a Redemption of the Nation, of the Church, of Religion, of the Laws of the Land; what was it worth if a price had been to be put? why the undertaking speaks mens Judgments of the value. It is worth the Lives of Men, the Blood of the Gentry, the Blood of Nobles, yea the Blood of Princes: Nay, if the thing were not worth more, why did they offer so much, which was their All? This was the price that was freely bid; but the merciful God would not take it; not that he refused the tender, but his condescending goodness put it upon lower terms than they bid for it; and why!

1. To put glory upon preventing mercy, which is sometimes so big with it self, that it cannot tarry till things are got ready. *Before they call, I will answer*, Isa. 65. 24.

2. Where there is a will to the Work, God doth
often

often accept the will for the work, and crowns the will as if it were the work; for he sees all actions as they lie in their Principles. *David's* heart was to build God an House, and this God takes as kindly, and rewards it as amply, as if it had been done; and God builds his, because he had a heart to build the Lords. It is so in this case; when men freely offer ^{2 Sam. 7.} their Lives and Estates, (as *David* did his Treasure) ^{11.} for the purchase of a mercy, God accepts the offer, but gives the mercy, and abates the price.

3. Tho' the Deliverance was worth more, yet they, from whose Tyranny we were to be Redeemed, were not worth so much: And God will sometimes rather abate of the price of a mercy, than put an honour upon an Enemy; as if God should say, I accept the tender of your Blood in my Cause, but the Enemy is not worth it, and therefore I will not take it in kind.

4. God sometimes, in such a case as this, observes the custom of buying and selling: when men buy cheap, they sell cheap. What did it cost the buyer to get possession and power over us? it cost very little: Sin had provoked God, and he gave his people into the hand of their Enemies; and they that hated them, ruled over them, *Psal. 106. 41, 42.* He gave them, he did not sell them; or if they were sold, it was for nought; there

was

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was no price paid. As Christ and Grace are always sold *without money, and without price*; Isa. 55. 1. so sometimes are Christians too. God, to magnifie his love to sinners, always sells Christ without a price; and to manifest his wrath to his people, he sometimes sells them without a price: *Their Rock sold them*, Deut. 32. 30. And what did the buyer give? little or nothing. As in the merciful dispensations of God, the greater the love, the freer the mercy; so it is in his wrathful Providences, the greater the anger, the cheaper the purchase. *He sells them for nought*. It is not thirty years since this was your own case: God was wroth with you, and he set very light by you; *sold you for nought*. The buyer took possession, and it cost him nothing; not a battel, not a blow, not a drop of blood. And doth not God regard this, think you? you see he doth; for what cost your Deliverance? not a battel, not one bloody field; no, not so much as a looking one another in the face: cheap sold in much wrath, and as cheap bought when the time of Redemption came; and thus is that word made good, Isa. 52. 3. *Ye have been sold for nought, and ye shall be redeemed without price. O Wheel!*

5. Consider the subjects of the mercy; a people not fit to be delivered, and yet in danger of being undone and ruined; utterly unworthy of Redemption,
and

and yet upon the very brink of destruction.

1. As to our fitness for such a mercy, never was a people more unfit, nor more unworthy ; but it is the way of Divine Goodness to act by Prerogative, and that is the reason of mercy, when no other reason can be given. *I do not this for your sakes, but for my holy Names sake,* Ezek. 36. 22. When God hath a purpose to shew mercy, he never wants a reason in himself, tho' there can be none found in us why he should. The Deliverances he works for his People, are upon the account of the Covenant ; and New-Covenant mercy is preventing mercy ; it is *as a Dew from the Lord, that tarrieth not for man, nor waiteth for the sons of men.* Mic. 5. 7.

The greatest Deliverances that we read of in Scripture, have been wrought for the Church when under the greatest unfitness. Never was a People more unmeet to be delivered, than *Israel* in *Egypt* was, when God spirited, and sent *Moses* upon that Errand ; no way bettered by the Bondage ; the Furnace had not purged away their dross. There need no other attestation of this, than what God says in *Ezek.* 16. 4, 5, 6. where you have the forlorn estate of this People in *Egyptian* Bondage, described by the loathsom and miserable condition of a new-born Infant, exposed and cast out in its blood and filthiness ; and then it is that

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God comes in to their succour. *When I saw thee polluted in thy own blood, I said unto thee, Live.*

Here are three things remarkable to our purpose.

1. Her great unfitness for Deliverance by reason of her sins which were very great, and therefore set out here by her being *polluted in her own blood.*

2. God takes a particular notice of this her unfitness and unworthiness : *I saw thee polluted in thy own blood.*

3. Here is a Deliverance wrought amidst all her unworthiness discovered : *I said unto thee, Live ; yea, I said unto thee, when thou wast in thy blood, Live. O Wheel !* what adorable mercy is this ! a time of *blood* to be a time of *love* ; a time of *guilt* to be a time of *grace* ; a time of *filthiness* to be a time of *deliverance* ; here is mercy, but no worthiness of mercy ; redemption, but no fitness to be redeemed ; and this makes it wonderful ! How unfit were the Jews to be delivered, when God brought them out of *Babylon* ? A People in sufferings, who neither repent of the sins that brought them in ; nor have Faith in God to bring them out, are very unmeet for Deliverance. There must be Repentance and Faith to fit for this mercy.

1. Fitness for Deliverance supposes Repentance for the sins that procured the Judgment ; but there was no Repentance : Sin had digged the graves, and buried

buried them in *Babylon*, but there was no Repentance to help to roll away the Stone, & bail them out. God repented of the Judgment, before they repented of the sin, *Ezek.* 36. v. 21. and 31. compared.

2. Fitness for Deliverance supposes Faith in the Deliverer; and therefore it is that the Lord Christ did question his Patients about their Faith, before he exerted his miraculous Power in working a Cure. *Believe ye* (says he to the two blind men begging for sight) *that I am able to do this?* And when he undertakes Mat. 9. 27 the work, he puts the success of it upon their Faith; 28. according to your Faith be it to you: And where he finds v. 29. no Faith, he suspends his Power. Therefore it is said in *Matth.* 13. 58. (speaking of his own Country) *He did not many mighty works there, because of their unbelief.* Therefore this can never be a qualification for mercy, for it weakens God's working hand, and so he becomes as a mighty man that cannot save. And this was Jer. 14. 9 the great sin of this People; tho' God had promised to visit them after seventy years, and bring them out of *Babylon*, yet they had no Faith in the Promise, but conclude their case desperate. *Behold they say, our bones are dried, our hope is lost, we are cut off for our parts,* *Ezek.* 37. 11. Here is a Deliverance without Repentance, and without Faith, and therefore a Deliverance without a fitness; and this makes it wonderful.

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Thus it will be when the Lord comes to deliver his Church and People from their burdens and oppressions. The Scriptures speak of a time of great sufferings to befall *the followers of the Lamb* in these last days, by the *Beast*, and such as shall give their power to the *Beast*, during the forty two months of his continuance; but there shall be a sure Deliverance; the Lamb shall overcome, the *Beast* shall be destroyed, and the Church shall have a glorious Rest. But this Deliverance will be before the Church is fit to receive it: This is intimated in that of our Lord, *Luke 18. 8. When the Son of man cometh, shall he find Faith on the Earth?* the Question carries in it a strong Negation; that he shall not. It is not spoken of Christ's coming to the Final Judgment, but of his coming to deliver his People from their oppressors; nor is the Faith here spoken of meant of a Faith of *Eternal Salvation*, but of a Faith of *present Redemption*. The sufferings and oppressions of God's People shall be such, and so great; and all means of Deliverance so out of view, that when Christ shall come to work it, there will be very few found in the Faith of it. So it was with *Israel in Egypt*, when the Lord sends *Moses* to tell them, He would free them from their burdens, and redeem them with a stretched out Arm, and with great Judgments; yet they hearkened not to *Moses* for anguish of spirit,

Exod. 6. 6.

9.

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spirit, and for cruel bondage. And was not this our case? heavy burdens, great oppressions; but little Faith; and therefore little fitness for a Redemption. When would Deliverance have come, if God had tarried for our fitness? But it is the way of God, when he delivers in mercy, to give a fitness to receive it. Deliverance shall bring a fitness along with it; so is the Promise, (*Obad. v. 17.*) *Upon Mount Zion shall be deliverance, and there shall be holiness.* And it was so when God delivered his People out of Egypt; the Deliverance brought forgiveness, and life, and many Covenant mercies with it, and so fitted them to receive it. *I entred into a Covenant with thee, then washed I thee with water; yea I washed away thy bloods from thee,* Ezek. 16. 8, 9. and v. 6. *I said unto thee in thy bloods, Live;* it is plural in the Hebrew; and why? to shew a twofold state of blood she was in; one by reason of sin, another by reason of bondage and suffering; and this saying, *Live,* is a remedy against both. When thou wast in bloody bondage, when there was a bloody Proclamation gone forth that all thy male Children should be destroyed, then *I looked upon thee, and said, Live:* I brought thee out of that death; and when thou wast in a bloody polluted condition, not only by nature, but by thy actual Idolatries in Egypt; *I said, Live.* I bestowed the grace of my Covenant upon thee, and brought thee out of that death. It was thus.

thus in the *Babylonish* Captivity: The Holy Ghost compares that bondage to death, and their long continuance in it, to a rotting in the grave. Now when the Lord comes to deliver them, he fits them for the Deliverance, by giving them not only a *civil*, *life*, but a *spiritual* life too: Both which you have in *Ezek.* 37. plainly diversified one from another. In *v.* 7, 8. it is said, *The bones came together, bone to his bone, but there was no breath in them.* Here is the *civil* life intimated in the coming together of bone to bone: But where is the *spiritual* life, the breath in them? that you have, *v.* 14. *I will put my Spirit in you, and ye shall live.*

And so it shall be in that last and great Redemption of the Jews (which is near at hand) they shall not only be gathered out of all the Countreys where now
zek. 36. they are scattered, and brought into their own Land;
 4. but to fit them to receive and improve this mercy: A Conversion shall attend this Restauration; there-
Cor. 3. 16. fore ye read of their *turning to the Lord*, as well as re-
 turning to their own Land: And ye have them both
 wrapt up together in one Promise, in *Rom.* 11. 26.
*There shall come out of Zion the Deliverer, and shall turn
 away ungodliness from Jacob.* There is Deliverance and
 Holiness. And thus it shall be when the Lord shall
ev. 17. 5. break the Power of *Mystery, Babylon*, at last, and work
 out a compleat Redemption for his Church and
 People

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People. As it shall be a great Deliverance ; so it shall be attended with great Holiness: Therefore it is said, *Rev. 20. 6. Blessed and holy is he that hath part in the first Resurrection.* And at the rising of the slain Witnesses (which is this first Resurrection) it is not said only, that *they stood upon their feet, by the spirit of life* Rev. II. *entring into them* ; which implies their being *in statu quo prius*, raised and restored to their former work and station ; but it is said further, *They ascended up to Heaven* v. 12. : They arrived at a higher degree of Holiness, and at a more pure and reformed Church state.

You see then that it is the way of God, when ever he works any great Deliverance for his Church and People, to work in them also a fitness for it ; and this is a sufficient reason for his delivering and redeeming us in the midst of all our unfitness and unworthiness ; and highly magnifies his goodness and mercy ; and therefore if ever any had cause, we have, to cry out, *O Wheel !* for such a Salvation as this. It is a Salvation full of wonders ; not a plain work of *common Providence*, wherein ordinary Causes do produce their wonted Effects ; as when *the Race is to the swift, and the Battel to the strong* ; but it is an extraordinary dispensation, a remarkable Master-piece of Divine Wisdom, made up altogether of Mysteries and Wonders. Let me (that I may heighten your admiration, and affect you with thankful wonders) instance in a few of many.

The Vision of the Wheels.

1. For God to save and deliver a people then, and not till then, when they are in the greatest extremity, at the lowest ebb, and seem forsaken of their own hope; this makes a Deliverance wonderful. It is no new thing for God to let things run to an extremity before he works, that his Power may be known in working, *Mich. 4. 10.* *Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travel; for now shalt thou go forth out of the City, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there shall the Lord redeem thee from the hand of thine Enemies.* There never was any eminent Deliverance of the Church of God, but it was ushered in by some sore distress: The biggest Children cause the greatest pangs. Before *Israel* can be settled in the *Promised Land*, they must pass through the *Brick-kills* in *Egypt*, and a *Red Sea*, and a howling *Wilderness*, and a swelling *Jordan*. *Isaac* must be bound, and the knife

at his throat, before the hand is staid, and the *Ram* in the thicket made a Sacrifice in his stead: And hence it passed into a Proverb; *In the Mount of the Lord it shall be seen.* The three Children are not delivered till they are in the *Fiery Furnace*. *Christ's* time to raise *Lazarus*, is not when he is sick, and dying, tho' then he is sent for; let him be dead and buried, and then *Christ* comes. He loves to let death pass upon our mercies, that he may be known to be a *God that rai-*

And so he hath been in the midst of us. For how desperate was our Case, not only with respect to Rights and Properties, but with respect to Religion and the Worship of God ; all things being fitted to let in Popery upon us like a Flood? A *Popish King* so bigotted, as to resolve the hazarding three Kingdoms to establish it ; *Corrupt and Wicked Judges* placed in every Court to make way for it ; *Popish Justices* in every County to countenance it ; *Priests* and *Jesuits* sent out to disseminate their poisonous Principles throughout the Nation ; and *Mas-Houses* erected not only in great Towns and Cities, but in the *Metropolis* of the Kingdom, and such put into them, as should decry the true Religion, for Heresie, and Burlesque and Blaspheme the Bible ; and at the same time others must be Tongue-tyed, and not allowed to speak in the Cause, upon Peril of being look'd on as Opposers and Disturbers of the Government. I need not mention the little sort of Tools, sent abroad to hew and square the Corporations into a fitness to promote their purposes, by promising to send up such Members only for their Representatives as should take away the *Test* ; that is, should come with Spades and Mattocks to dig down the only bank that was now left to keep Popery out, that so it might break in upon us like a Torrent. Thus subtilly was the Scene laid, and all things fitted to serve their Designs, which were

now ready to be set on foot, with this Resolution, That what could not be effected by Policy and Fraud, should be done by Force and Power; and therefore a standing Army is kept up, and made more formidable every day; not only by augmenting the Troops, but mingling them with Papists, and heading them with Popish Officers, that might be every way fitted for the Expedition. So that things were come to a great extremity with the Protestant interest; though it was not like *Lazarus*, dead and buried; yet it was like *Isaac*, laid upon the Altar, and bound with the Knife at the Throat. But God remembred us in our low Estate, for his Mercy indureth for ever; and therefore we have cause to cry, *O Wheel!*

2. When God so delivers a People, as that their Spiritual Mercies are secured as well as their Temporal, then it is a wonderful Deliverance. A Deliverance is not complete, if it be not Spiritual as well as Political. When God works a Deliverance indeed, then he Works both: So he did for *Israel* of Old; their Deliverance out of *Egypt*, was not only Political, as of a People in Bondage; but Ecclesiastical too, as of a Church under Oppression; for you find that the contest between God and the King, was only about Spiritual Concerns, about his Worship. God would have his People serve him in his own way, and according to his own pre-
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scription; this *Pharaoh* is against; they shall Worship God, but he will appoint them how and when. Exod. 7. 16. God would have *Israel* to separate from the *Egyptians*, and Worship apart by themselves; *Let my People go*, Gen. 8. *that they may serve me in the Wilderness.* This is God's Law. No, says *Pharaoh*, go ye and sacrifice to your Gen. 8. God in the Land. Here is the Kings Law set up against Gods, and he thinks he hath as good a right to command as God; so that the controversie is about Worship, who shall give Law to Conscience, and govern in matters of Religion, GOD or the King; and whenever this comes to be the case, then God interposes his Power; for he is in nothing so Jealous as about his Worship, and therefore whoever opposes himself against God in this matter, is sure to fall in the Controversie: So did *Pharaoh*, he fell in the quarrel about Religion, he would not allow God's People liberty to Worship in God's way; and when this comes to be contested, God is concerned to vindicate his Right, and so he did upon *Pharaoh*, to the loss of his Crown and Life, and so it was a compleat Deliverance; *Pharaoh* and all his Host destroyed, *Moses* and all *Israel* redeemed, and that not only as a People, but as a Church of God; their Civil Liberty restored, and their Religion and Spiritual Liberty secured; and such a Deliverance hath God wrought for us at this Day; it is after the man- Isa. 10. ner of *Egypt*; Popish Designs defeated, the Nation

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redeemed, and the Protestant Religion preserved.
O Wheel! A wonderful Deliverance.

3. When God raises the Spirits of Men for some particular Service, above themselves in other cases, this is wonderful. How did God raise the Spirit of Moses, for that Service of delivering Israel, above his own Skill and Courage? *Who am I, that I should go unto Pharaoh, and that I should bring the Children of Israel out of Egypt?* *Exod. 3. 11.* and again, *Chap. 4. 10.* *O my Lord, I am not eloquent.* Moses was very sensible of, and greatly discouraged at his own unfitness; but how wonderfully God raised and spirited him for that Service, the whole story shews. If God calls forth any instrument, he can fit it for his purpose, and give special Assistance for special Service: So it was with Cyrus, if God single him out to be his Servant in redeeming his People out of Babylon, he will fill him with a mighty Spirit of Courage and Valour for the Work, that nothing shall stand against him. Thus saith the LORD to Cyrus, *whose Right-hand I have holden, to subdue Nations before him; and I will loose the Loins of Kings to open before him the two leaved Gates, and the Gates shall not be shut; I will go before thee, and make the crooked places strait; I will break in pieces the Gates of Brass, and cut in sunder the bars of Iron: For Jacob my Servant's Sake, and Israel mine Elect, I have called thee by Name, Isa. 45. 1, 2, 4.* And when the time came, that the House of the

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Lord was to be rebuilt, and his Worship to be restored; you read of God's raising up their Spirits, Ezra 1. 5. *Whose Spirit GOD had raised to go up.* And if you look into Haggai 1. 14. you shall find a three-fold stirring up of Spirits, which carried on that Work, *The LORD stirred up the Spirit of Zerubbabel Governour of Judah, and the Spirit of Joshua the High Priest, and the Spirit of all the remnant of the People, and they came and did Work in the House of the Lord of Hosts, their God.* What a mighty stirring up of Spirits is here, the Spirit of the *Magistrate*, the Spirit of the *Minister*, and the Spirit of all the *People*. And how did the Lord stir up their Hearts, by the Ministry of the Prophet, Hag. 1. 1. The powerful Preaching of the Word, is a mighty Engine in carrying on the Work of God. If *Babylon's Walls* fall, they must be *Preached down*; 2 *Thess.* 2. 8. *Rev.* 11. 5. *Rev.* 14. 6, 8.) and if ever the *Temple of the Lord* be built, the Walls must be *Preached up*. When the Prophets do conscientiously apply themselves to Preaching, then the Rulers and the People fall resolutely to Building, Ezra 5. 1, 2.

But was it any particular Word that God used, to stir them up by? Yes, the Lord had bid the Prophet tell them he was with them; and that did it. Hag. 1. 13. *Then spake Haggai in the Lord's Message, to the People, saying, I am with you, saith the Lord; and that Word (set home by the Spirit) stirred them up:*

and when the Spirit of a People are thus stirred up by God, the Work is sure to succeed in their Hands, and neither *Tatnai*, nor *Shethar-Bosnai*, nor the rest of the Conspirators can cause it to cease. This stirring up inclines the Mind, fixes the Resolution, and inspires such a Courage and Zeal as none can resist. How parallel is our case with theirs? A *Babylonish* Bondage, and a better Man than *Cyrus* bringing Deliverance, in order (we hope) to the raising the Temple out of its ruins. It is a great Salvation our Eyes have seen. Now let me ask, hath Flesh or Spirit had the greatest hand in it? Hath Man or God been most visible in this Work? The question is easily answered. The Lord hath stirred up the Spirit of Prince and Prophets, and all the People, that all sorts might put to their helping Hand, in a cause wherein the Glory of God, and the common good are so much concerned; and therefore let us say, *O Wheel!*

4. When God so orders things in his Wise Providence, that the Earth shall help the Woman, this is wonderful. You read in *Rev. 12. 15, 16.* That the Serpent cast out of his Mouth, Waters as a Flood, after the Woman, that he might cause her to be carried away of the Flood; and the Earth helped the Woman, and opened her Mouth, and swallowed up the Flood; this hath been the way of God, in all Ages of the Church. When *Pharaoh* is designing to destroy *Israel*, his Daughter

nurseth up a Saviour to deliver them. When the *Assyrian* is enraged against them, *Moab* must be a covert to them. *Let mine out-casts dwell with thee, Moab; be thou a covert to them, from the Face of the Spoiler.* Isa. 16. 4. Thus God makes the Earth help the Woman, and he doth it various ways. Sometimes he stirs up Nation against Nation, that his Church may be secured in the quarrel: *Cyrus* shall come against *Babylon*, and so the Earth shall help the Woman. Sometimes he suffers the *Nimrods* of the Earth, to overturn the Laws of a Nation, and invade the Properties and Civil Rights of Men, which grows to a National quarrel; and then in contesting Civil Rights, Religion hath a share in the success. It is the great Wisdom & Goodness of God, that our National Rights and Religious Concerns, should be so interwoven one with the other, as that they cannot easily (if at all) be separated; otherwise probably we might have done like wanton Children, lick off the Honey, and then throw away the Bread; but being thus happily twisted together, the contesting of one, proves the vindication of both; and so the Earth helps the Woman. The Multitude are often in Scripture, called *Floods of Water*, and the Lord, who sits King upon the Flood, doth often divide these Waters, to make way for his ransom'd ones, to pass through. Psal. 29.
10.

5. When the Concerns of the People of God, lie at the bottom of all the Shakings and Commotions that are in the Nations, and all Civil Affairs are made

to subserve the Churches interests ; this is wonderful.

Psal. 107. 43. Though these things are not visible to every Eye, yet *who so is Wise and will observe these things, they shall understand the loving kindness of the Lord.* If God hath made

Eph. 1. 22. Christ to be *Head over all things, to the Church*, then he will manage and conduct all the Affairs of the World, so as that they shall serve that interest. If he shakes the Nations, it is to accomplish the promise to his People, of bringing in him, who is *the desire of Nations.*

Hag 2. 7. If he overturns *Babylon*, it is for the sake of *Sion*. *Isa. 43.*

14. Thus saith the Lord your Redeemer, the Holy one of Israel ; for your sake I have sent to *Babylon*, and brought down all their Nobles, and the Chaldeans whose cry is in the Ships. And so it shall be with Mystical *Babylon*. It is said *Rev. 17. 16.* The Kings of the Earth shall hate the Whore, and make her desolate and naked, and shall eat her Flesh, and burn her with Fire ; and if you would know the reason of this severity, the 6 v. gives it, *Because she is drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jesus ; so that it is the Day of the Lords Vengeance, and the year of recompences for the controversie of Sion* *Isa. 34. 8.* And this is the reason why our Lord encourages his Disciples, that when they hear of distress of Nations upon the Earth, and Mens Hearts failing them for fear, that then they should lift up their Heads ; it is because their Redemption draws nigh.

Luke 21.

25, 26, 27, 28.

All the overturnings in the World are subservient to the Churches interest ; you read in *1 Sam. 15. 28.*

that

that *Saul* is laid aside, and *David* (a Man far more worthy) is advanced to the Throne, *The Lord bath rent the Kingdom from thee this day, and bath given it to a Neighbour of thine, that is better than thou.* Now that which God intended by this great change, was, the settling of Religion, and the good of his People, as you may see in *1 Chron. 13. 2, 3.* And *David* said to all the Congregation of *Israel*, *Let us bring again the Ark of our God to us, for we inquired not at it in the Days of Saul.* Thus the Concerns of the Church lie at the bottom of all the Turns and Alterations that are in the Nations; the providential Kingdom is made to serve the Spiritual: And shall we not say, *O Wheel!* I might add,

When God turns evil Purposes to good Events, and makes Men accomplish his Ends, while they are prosecuting their own Designs: This is wonderful. When Men are made to serve the Will of God's Providence, even then when they thwart the Will of his Precept: This is Wonderful. When God makes impressions upon the Minds of Men to their ruine, and the very means they fix upon for their safety, proves their destruction: This is wonderful. When Providence out-wits the Churches Enemies, in their most politic and subtil Contrivances: This is wonderful. When God saves his People in the greatest unlikeliness of Salvation, as *Israel* at the Red-Sea; and destroys his Enemies in the greatest improbability of destruction, all things having a contrary Aspect, sufficient means

at hand, multiplyed Forces, strong Combinations,
 Neh. 1-10. twisted interests, like *thorns folded together*: This is wonderful. And by all these instances (and many more might be given) it appears that the Salvation which God hath now wrought for us, is full of wonders; therefore let us admire the Works of the Lord, and cry, *O Wheel!* how High, how Mysterious, how Wonderful are the Motions of it. And let us say of the Church of God in this Nation, as *Moses* said of that in the Wilderness, *Happy art thou, O Israel! who is like unto thee, O People saved by the Lord, the Shield of thy help, and who*
 Deut. 33. *is the Sword of thy Excellency! And thine Enemies shall be found Lysers unto thee, and thou shalt tread upon their High Places.* I have insisted the longer upon this Duty, because it is so seasonable, it being the great Duty which this Day calls us together for. I will be breifer in what follows.

Duty 2. Doth he that sits in the Throne govern the Wheels? is it he that crys to them and commands them? then let us not fear the Churches Enemies, how many or how great soever they may be, we have seen how easily and how suddenly he that sits upon the Throne, can bring the Wheel over them; and therefore *who art thou that art afraid of a Man that shall die, and forgettest the Lord thy Maker? Isa. 51. 12, 13.* To fear Man, is to forget God. *If God be for us, who can be against us? Rom. 8. 31.* One God is more than all Opposers.

1. He is more in number, 2 Chron. 32. 7, 8. Be not afraid of the *Assyrian*, nor of all the multitude that is with him; for there are more with us than with them. How doth that appear? See the next words, with him is an Arm of Flesh, but with us is the Lord our God, to help us, and to fight our battels.

2. He is more in power, For who hath an Arm like God? If he will not withdraw his anger, the proud helpers do stoop under him, Job 9. 13. And therefore till God wants Wisdom to discover their Designs, skill to defeat their Counsels, and an Arm to break their Power we have no cause to fear. All Nations before him are as nothing; yea, they are counted to him less than nothing, and Vainity, Isa. 40. 17.

Duty 3. If he who sits above upon the Throne, doth Command and Govern the *Wheels*, then our Duty is to commend them to his care. Therefore in all our Addresses to God, let us make Conscience of praying for the *Wheels*.

1. For the *Great Wheels* of the Nation. Pray for our Royal Sovereign, the King, whom God hath made to be the Father of our Country. Pray, that God who hath wonderfully moved this *Wheel*, and made him to be such a Glorious Instrument in his hand, who hath raised him up, as he did the righteous Man from the East; and hath given the Nations before him, making him to rule over Kings, and giving them as dust to his Sword, and as driven stubble to his Bow; while he pu-
Isa. 41. 2, 3.

sued them and passed safely, even by the way that he had not gone with his feet ; would still graciously vouchsafe to guide and govern this Wheel, that it may go right on, and not turn as it goes, till the Kingdoms be settled in the full possession of their Religion, Rights and Liberties, that so under him we may lead a quiet and peaceable Life in all Godliness and Honesty.

1 Tim. 2.

2.

Job 17. 4.

Isa 19. 11.

13.

1 Chron.

12. 32.

Jer. 30. 13.

Psal. 66.

12.

2 Pray for the two Houses, the great Council of the Nation, those upper, and lower Wheels ; that they may be full of Eyes round about, to know the things which belong to our Peace. The highest Wheels will go wrong, if God hides understanding from them ; and the Counsel of the wise Counsellors will become brutish ; and so it will be with the lower Wheels too ; even they that are the stay of the Tribes. Therefore pray that God would make them Men of understanding in their times, to know what the Nation ought to do : Wise to know our Disease, for we are a distempered People ; and skilful to find out, and apply right remedies, that it may no more be said to our reproach and sorrow, thou hast no healing Medicines. Pray that these Wheels may be well shod and nailed with Courage and Resolution, that so the Chariot of this Nation may be carryed upon these Wheels through thick and thin, through all its difficulties and dangers to a safe rest, as Israel was of old ; whom, though for a time God caused Men to ride over their heads, and though they went through Fire and Water, yet he brought out into a Wealthy Place. Pray that these Wheels may be

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one Wheel in the hand of God. That there may be no Discord, no Divisions, no cross and contrary motions to obstruct our settlement; this is what our Popish Adversaries hope and wait for.

Hoc Itacus velit, & magno mercentur Atride.

Virg.

Pray that God would so unite them in their Councils, as that it may appear the Spirit of the living Creature is in the Wheels. When the same Spirit which was in Moses, was put upon the Elders of the People, then they voted as he did, and judged as he did, and so did bear the burden of the People with him, and strengthened the hands one of another. The Spirit of God is a Spirit of Union.

Ezek. 1.
20.

Numb. 11.
16, 17.

3. Pray for the lesser Wheels, viz. inferiour Magistrates, that they may all in their places move and act for God, suppress wickedness, encourage virtue, countenance Religion, and so move right on, and not bear the Sword in vain.

Rom. 13.
4.

4. Pray for the Spiritual Wheels, the Ministers of the Gospel, that they may be zealous for the truth, bold for God in a time when Sin is daring, true to his worship against all Humane devisings, witnesses for Christ, though they Prophezie in Sackcloth; yea, though the Beast should make War with them and kill them; yet that they may bear their Testimony for Christ to the Death. Pray that they may be like the living Creatures, which had each one four faces; the face of a Man for prudence; the face of a Lion, for courage; the face

Rev. 4.
7.

Ezek. 1. 6.
10.

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Rev. 11. 3
7.

Ezek. 1. 6
10.

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of an Ox, for Diligence; and the face of an eagle, for Swift-
ness; and for high Flight too, that they may be lifted up
from the earth, not seeking their own, but the things which are
Jesus Christ's.

And seeing that every Person, every individual is a *Wheel*
in the Vision; therefore we ought to pray for all the *Wheels*;
that they may not stand still, but move right on, following the
Guidance of him that sits above upon the Throne. And in Order to
this, pray for their *cleansing* and *oiling*: *Wheels* can't go without
these. They need cleansing, a great deal of Dirt sticks to the
Wheels; Uncleanneſs, Pride, Covetouſneſs, many hurtful Luſts:
They can never move aright until they are *cleansed from all*
Filthineſs of Fleſh and Spirit. Therefore pray that they may be
made clean. And when they are made clean, they will want oil-
ing: And therefore beg for a rich anointing of the Spirit of
God.

This would make every *Wheel* move chearfully in the
Way of God; for it is the oil of gladneſs. David was no
ſooner anointed with this Oil, but Obedience was a Plea-
ſure, and Duty a Delight. *I delight to do thy will, O my God,*
Pſal. 40. 8. *Thy law is my delight,* Pſal. 119. 77.

This would make the *Wheels* move wiſely, like the *Wheels*
that are full of eyes. The Spirit of God is a Spirit of Wiſ-
dom, and Wiſdom is profitable to direct.

This would make them move right on, and not turn as
they go. *The righteous ſhall hold on his way,* Job 17. 9.

Laſtly, it would make them move ſwiftly, and be in the ways
of God, like the Chariots of Aminadab. Their Motion
would be like that of the living Creatures, who ran as they
went. Nothing accelerates the Motion of the Soul, nor ſpeeds
it in a Courſe of Obedience and Holineſs like this anointing.
And God hath promiſed it to all that ſeek him, and wait on
him for it, in that 40th. Chapter of *Iſaiah*, v. 31. *The Touths*
ſhall faint and be weary — But they that wait upon the
Lord ſhall renew their Strength, they ſhall mount up with

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Wings as Eagles, they shall run, and not be weary, they shall walk, and not faint.

Duty 4. Doth he that sits above upon the Throne govern the *Wheels*? Then let not us do any thing to hinder him in his Work. The Lord hath a glorious Work upon the *Wheel* at this Day: O let us take heed of doing any thing that may retard or obstruct it. Many a fair Child hath been stifled in the Birth. And many a work of God hath been marred upon the *Wheel*, by the unworthy Carriage of his People to him, while he hath been working for them.

Our Case is like that of *Israel* in their Passage; not in *Egypt*, nor in *Canaan*. Brought out, but not brought in; wonderfully redeemed, but not yet settled; not in Possession, but going to possess. And it is sad to consider how their Sin and Unworthiness retarded this Work, and set it forty years back. Nay, they did by *murmuring*, by *unbelief*, by *lusting*, by an *Egyptian Spirit* in a redeemed Estate, so tempt and provoke God, that of the many Thousands that came out of *Egypt*, there were very few that went into the good Land: *I swear* Heb. 3. 11 *in my Wrath, they shall not enter into my Rest*. Their provoking Sins spoiled the Work, marred it upon the *Wheel*. The Lord awaken us, to consider it: For what says the Apostle? *These things were our Examples, to the intent we should not* 1 Cor. 10. *lust after evil things, as they lusted; nor go after our Idols,* 6. *as some of them did; nor tempt Christ, as some of them tempted.* 7. If we are found in the same kind of Sins, we must look to share in the same kind of Judgments. We may be destroyed, after we have been redeemed: God may bring us out of *Egypt*, and yet cut us off in the *Wilderness*. The discontented Spirit of *Israel* is upon us at this Day; murmuring at *Moses*, though God hath made him a Saviour to us; lusting after the *Garlick and Onions* of *Egypt*, in contempt of Numb. 11. *the Manna from Heaven*; hankering after a Captain that may 5. 6. bring us back to our late *Bondage and Slavery*, rather than Numb. 14. follow the Conduct of God, into a true Rest and Peace. Oh!

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